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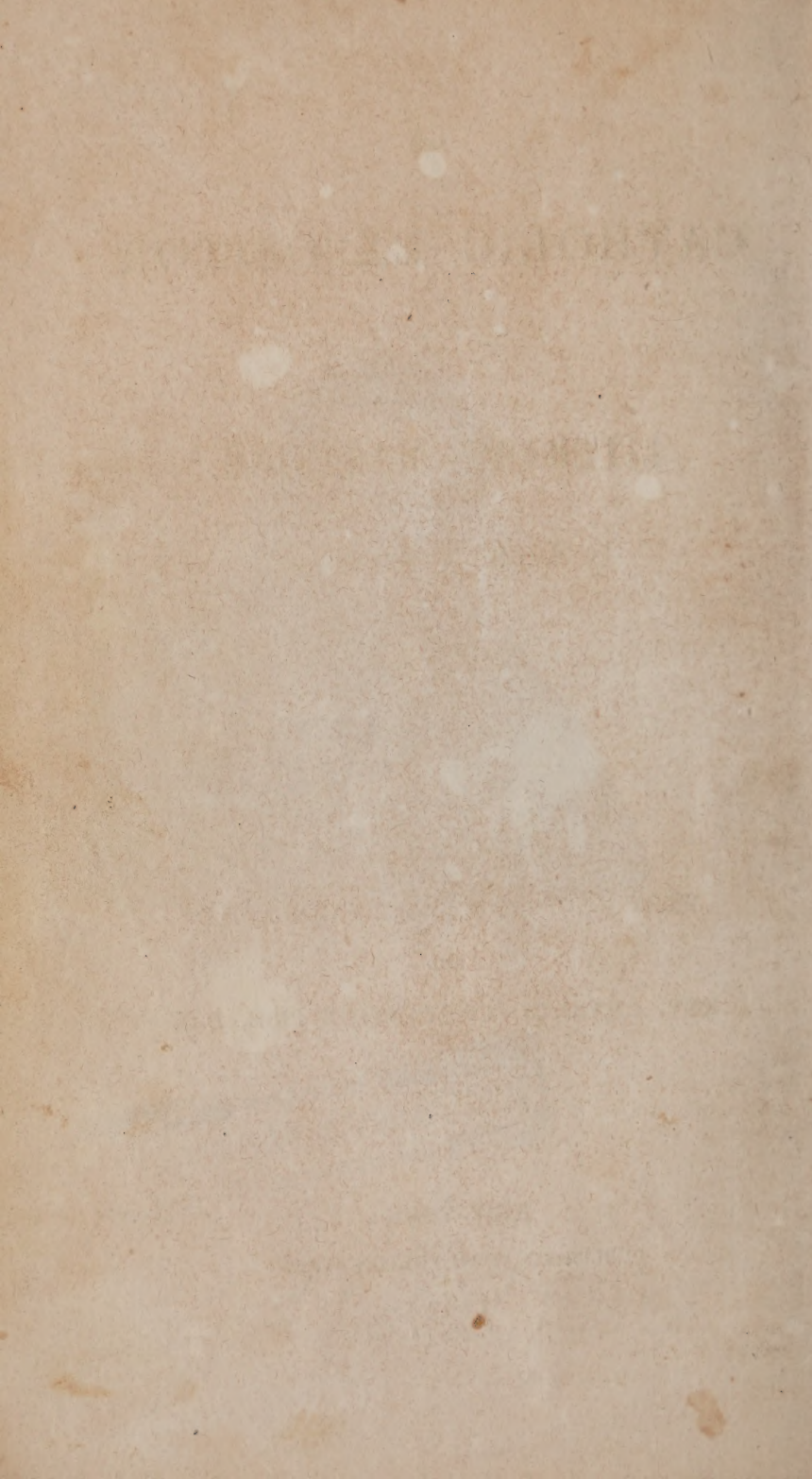
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AND  
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### EMBELLISHMENTS.—(ON STEEL, BY PARKER)

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A PORTRAIT OF THE VERY REV. JOHN POWER, D.D.

A PORTRAIT OF THE RIGHT REV. JOHN ENGLAND, D.D.

A PORTRAIT OF THE MOST REV. SAMUEL ECCLESTON, D.D.



THE  
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No. 1.

FOR THE CATHOLIC EXPOSITOR.

THE SOCIETY OF JESUS.

Time has been, and if we may augur from the past, will be again, when the voice of Truth was unheard beyond the sphere of her own proper dominion. It seems analogous to the nature of man, degraded and weakened as it is by sin, to be at times insensible to the clear and simple language in which its tale is couched.—The ear performs the duty assigned to it by the Creator, but it brings the testimony to a darkened and already preoccupied spirit. The prince of darkness has long reigned master over the fairest portions of a ruined and sin-beclouded world, and this is a proof of his sovereignty. How hard was the task to hurl him down from the throne of his usurpation, when nothing less than the sacrifice of a God, made man, was of sufficient efficacy to afford a balm to the suffering, to strike the fetters from the enslaved, and to bring light into the midst of darkness! How dense must be the blindness of these bondsmen of the implacable enemy, who prefer a

lie to the truth, and the intoxication of their own phantasies to what alone can make them free! But the ear has not alone been a fruitless messenger. Every sense alike has been steeped deep in the Circean bowl.—We wonder that the Jews were so insensible to what was wrought before their eyes, in the ages when they were a chosen people. That they were deaf to the threatenings of God's anointed ones, and blind to the continual manifestations of his providence in their behalf. That when the Leader of his people came to save the lost sheep of the house of Israel, and gave them such wondrous tokens of his celestial mission, they had not believing hearts. When their every sense brought evidence home to their own bosoms, that they yet remained hardened and incredulous. Water was changed into wine, the ears of the deaf drank in the sweet tones of kinsmen's love, the eyes of the blind were opened to the glorious spectacle of a universe, the mute were enabled to

break forth into canticles of praise, the lame walked, the diseased arose to health and the dead to life, and the very elements obeyed the mandate of One, who spake not as man. Nay, at the last scene on Calvary, when the rocks were rent, and creation stood appalled at the agonies of its Lord, their hearts were obdurate and unchanged. But we may not wonder. Such like has been, and is the history of man.

We have said, time has been, when deeds and lessons equally momentous were unheeded and unheard. This verity, though generally applicable, is more specially so to Christendom. Sceptics have taught that mankind were naturally superstitious ; and this they assigned as the reason, why in all communities recourse has been had to religious rites, and that propitiatory sacrifices were offered up by awe-struck worshippers to the denizens of an unseen and spiritual world. But this reason is fallacious, as demonstrated by the existence of a primitive tradition, whence more or less disfigured, the original impulse and necessity of these their acts, may be deduced. The contrary is the fact. Mankind are more prone to forget, or wish to forget, the existence of any other time than the present, of any other state than the actually visible. They are governed by mental laws similar to those that rule corporeal motion, a centrifugal and centripetal propensity. The one, the remains of former teaching, deformed or measurably perfect as it may be ; the other, the impulse of passion or of pride.—The former restrains him within the path of natural rectitude by the motive of reverential fear, or the still higher one of religious love ; the latter, tends to drown the bodings of the future, and to force himself to believe only in the reality of the visibly existing, and maintain that all else is but imaginary. “The fool hath said in his heart, there is no God.” The

triumph of these conflicting principles of movement have been alternate, the one, however, often almost complete, the other, in its perfection, always partial. We find the two often combined, in consequence of various causes called forth into action. According as unbridled passion prevailed over devotional fear, or the latter being almost effaced, the former rioted alone ; or when both equally balanced and active gave birth to superstition, in its worst form, when adoration of the Deity had become blended with human crime, the world’s aspect was altered. Religious feeling, the stronger in proportion to its purity, was the conservative power ; and when it waned, then arose in the ascendant, the day of passion, pride, and their offspring, idolatry and naturalism.

The civilized world, which had had been brought, not of its own will or strength, to the submission of Christ, has often relapsed into its old wallow, the slough of self-dependence. The triumph of the human, and revolt from the Divine government and obedience, has been witnessed, at divers periods, in the annals of Christianity ; and lastly, in its complement, at the too memorable French Revolution. In those periods of mental ebriety, joy at their freedom from divinely imposed restraints knew no bounds, and a corresponding hatred was called into being of those, who, yet faithful, meekly bent their necks to the saving yoke. Fiendish malevolence took up its abode in their bosoms against those who had refused to aid in the work of overthrowing the handiwork of the Almighty ; who refused to rest their hopes of salvation upon human energies, human dreams, and earthly wisdom, or to deny that a link existed, which bound them to the viewless choir of Heaven. Saintly lives and superhuman devotion, had lost their power to charm ; nay, miracles themselves, were inefficacious to bend their hardened spirits.



Such has ever been the characteristic of infatuated man, while sunk in this unhappy delusion. As the Donatists of old heaped their obloquy, and gave vent to their bitter hostility against Christ's church, and his ordeal-tried faithful, so have their later co-laborers emulated them in the same unholy career. How long ago need we recur to meet with the times, when the Holy City was portrayed to the eyes and ears of multitudes, as the mystic Babylon, drunk with iniquity and filled with guile? When the Christian Episcopacy and priesthood were represented as conscious deceivers, as men of more than questionable morals, and adepts in every variety of imposture and fraud. What men in the sentence of a Reformed Religion so abandoned, as the members of the Society of Jesus? Who so daring as to espouse their defence, and to pen the record of their retiring virtues, their more than heroic devotion, and their lives of suffering, martyrdom, and zeal? Who so abject as to pay them honor, or vindicate their injured name? They had become a byword and reproach, in the mouths of those who knew them not; and were unworthy to know, of what spirit they were: of men, who had learned to scoff like the Pharisee, but who had neither grace, nor light to comprehend the penitent fervor, which glowed in the bosom of the publican.

We need not marvel then, that the Jew stood unmoved at the life, the preaching and the miracles of the Son of Mary, when he expected him to appear clothed in all the array and magnificence of an earthly prince.—His conception was carnal. He was wedded to the dust, and could not raise his intellect high enough to discern the infinite distance between the ways of man, and those chosen by the councils of Heaven. Nor have many, in later times, who have bent their thoughts and hopes earthward, been more successful than him in forming

just conclusions from testimony, which challenged the scrutiny of every sense. The Apostles of Christ did not bind all mankind captives to his car. Nor has his Church, in after times, succeeded in winning all to her embrace, or retain them in her sacred fold. There has always been the "How" of naturalism, reformation, and scepticism. Those have ever been found daring enough, to question Omnipotence, and to imagine in their hearts, that there was nothing of a higher nature, than any thing dreamt of in their philosophy.

A hatred of the persons of their opponents, was given birth to, as vindictive and unyielding, as that which attached itself to their principles. Long before the spirit of sect was merged in that of unbelief, had this temper arisen; and if, as time moved on apace, outbursts of violence were less frequent, there rankled still at the core what was equally to be dreaded, the cold, relentless enmity of deliberation. The Church of Christ had nothing in her constitution or precepts, grateful to mere man. Her doctrine was hard for flesh to understand, because adapted solely to the spiritual ear. Her celibacy, watches, and hours of prayer, were unsuited to the tastes of those, who had invented an easy road to bliss, more consonant to indolence and pride. The obedience preached by the apostle, was entitled, ghostly tyranny, trust in the promises of God had become, presumption, and the royal road of apostolic teaching, the only one authorized by Divine sanction, and wherein alone safety might be obtained, was stigmatized as a usurpation of the prerogatives of Deity, and made to give place, to the bypaths, pitfalls, and devious labyrinths of private judgment. Divine interference in witness of the truth was scoffed at, and men were to be found—grave men—who discoursed eloquently on the evidences of Christianity, that laughed to scorn

the works of supernatural power and grace, attested by evidence no wise inferior to that of the Apostolic age. What wonder, that the persons of Christian teachers shared the same fate with their teaching! They became the foot-balls of reproach and contumely. They were mocked, slandered, hunted, and reviled. They verified in their own persons, the legacy of suffering, bequeathed them by their Lord, for the hand of every man was against them. Rude and blasphemous tongues vented their malign aspersions on the sanctity of the Church Catholic, his own well-beloved and spotless spouse, the mother of virgins and the elect; and ruffian hands cast out his saints, houseless wanderers on the face of the earth. No age, however venerable, no blamelessness of life, however humble, no motive, however exalted, afforded protection or safeguard against calumny. The vicars of Christ suffered in common with the lowliest of their subjects. It is true, that names have sometimes been spared the general denunciation, and that the memories of a Fenelon, a Aguessau, or an a-Kempis, live in benediction; and that from time to time admissions have been made, at lucid or repentant moments, by those unsuspected of an inclination to favor: but even these have been wrung from their lips, by the mighty voice of nations, borne onward on the breeze, or the force of causes, over which they could exercise no control. Such is the testimony which God often times compels the reluctant to bear.

Three centuries have rolled by, and the fury of those who have persecuted and defamed their brethren, with a hate apparently inextinguishable, is nigh exhausted. We have witnessed of late years, a growing tendency to do justice; a mark of that silent and ceaseless revolution, which is now shaking Protestantism and Infidelity to their centre. Hearts, which have been chilled to more kindly emotions,

are opening; and the first throes of a returning disposition to charity and good will have been made manifest; in offerings of atonement for the foul conspiracy against historical truth, which had so long disgraced the claimants of a superior enlightenment and civilization. Germany, the parent land of so much evil, the source of tribulation to the churches of God, has been also the first to make reparation. We hope it is in repentance, and that this sign is but the shadow of coming events equally welcome. Her Hurters, Voigts, Hocks, and Neanders, have, at no ordinary labor, and with talents equal to the task, hurled back the aspersions cast upon many of the sovereign pontiffs, whose character had been wont to be traduced, as a mere matter of course, by every arrant and prejudiced scribbler. The Middle Ages, in the hands of Bowden and Hallam, in England, and their contemporaries on the continent of Europe, not overlooking the services of our own Digby, present anything but that picture of ignorance, vice and darkness, which have been their accustomed attributes. A tardy justice seems even to be at hand to the persecuted members of the Society of Jesus. This has been a matter little looked for, but not the less grateful, because least expected.—Among the tokens of this better feeling, we shall proceed to give below some extracts from an article in the last *Edinburgh Review*, which bears on its face internal evidence of its being a production of the gifted mind of Thomas Babington Macaulay.—The interest, with which it will be received, will be nothing inferior to that which greeted the appearance of a former number enriched in like manner by his eloquent and original intellect.\* The article, itself, is too long to admit of its being published intact, yet there are other reasons,

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\* *Edinburgh Review*, for Oct. 1840.

which have also their weight.—Throughout its whole extent there runs, at intervals, a vein of scepticism; and many peace offerings are therein thrown out, in order to propitiate the prejudiced multitude, upon whose accustomed modes of thinking his graphic and daring pen had so grievously intrenched. We can no otherwise describe more concisely our feelings on its perusal, than by saying, that we were more than half inclined to attribute it to two very different sources, and to assign to it a two-fold origin, that of the eulogy of a Christian, and the sneers of a Rationalist. The subject matter would lead us to anticipate a Review of a new edition of the *Spiritual Exercises* of the sainted founder of the society, published recently at Rome, under the auspices of the present General, the Rev. Father Roothan. Its contents, however, are almost exclusively occupied with a delineation of the lives and labors of St. Ignatius, and of his disciple, the Apostle of the Indies, St. Francis Xavier. It opens with the solemn scene in the Church of the Blessed Virgin, on Montmatre, in the suburbs of Paris.

[On the dawn of the day on which, in the year 1534, the Church of Rome celebrated the feast of the Assumption of Our Blessed Lady, a little company of men, whose vestments bespoke their religious character, emerged in solemn procession from the deep shadows cast by the towers of Notre Dame over the silent city below them. In a silence not less profound, except when broken by the chant of the matins appropriate to that sacred season, they climbed the Hill of Martyrs, and descended into the Crypt which then ascertained the spot where the Apostle of France had won the crown of martyrdom. With a stately though halting gait, as one accustomed to military command, marched at their head a man of swarthy complexion, bald-headed and of

middle stature, who had passed the meridian of life; his deep-set eyes glowing as with a perennial fire, from beneath brows which, had phrenology then been born, she might have portrayed in her loftiest style, but which, without her aid, announced a commission from on high to subjugate and to rule mankind. So majestic, indeed, was the aspect of Ignatius Loyala that, during the sixteenth century, few if any of the books of his order appeared without the impress of that imperial countenance. Beside him, in the chapel of St. Denys, knelt another worshipper, whose manly bearing, buoyant step, clear blue eye, and finely-chiselled features, contrasted strangely with the solemnities in which he was engaged. Then in early manhood, Francis Xavier united in his person the dignity befitting his birth as a grandee of Spain, and the grace which should adorn a page of the Queen of Castile and Arragon. Not less incongruous with the scene in which they bore their parts, were the slight forms of the boy Alphonso Salmeron, and of his bosom friend, Jago Laynez, the destined successor of Ignatius in his spiritual dynasty. With them, Nicholas Alphonso Bobadilla, and Simon Rodriguez—the first a teacher, the second a student of philosophy—prostrated themselves before the altar, where ministered Peter Faber, once a shepherd in the mountains of Savoy, but now a priest in holy orders. By his hands was distributed to his associates the seeming bread, over which he had uttered words of more than miraculous efficacy; and then were lifted up voices uttering, in low but distinct articulation, an oath, at the deep significance of which, the nations might have trembled or rejoiced. Never did human lips pronounce a vow more religiously observed, or pregnant with results more momentous.]

The narrative here reverts to the birth, early life, and military career,



of St. Ignatius. The account of his conversion betrays the spirit of a religion and philosophy, which apprehend but little of the mental conflicts, penance, contrition, and self-abasement, which constituted the wisdom of the saints. The heavenly vision, related in the following extract, offered a fitting consolation to a soul bowed down by the anguish of remorse; and the unutterable wrestlings of a penitent spirit, about to enter upon scenes of danger and toil.

[Standing on the steps of a Dominican church he recited the office of Our Lady, when suddenly, heaven itself was laid open to the eye of the worshipper. That ineffable mystery, which the author of the Athanasian creed has labored to enunciate in words, was disclosed to him. The past ages of the world were rolled back in his presence, and he beheld the material fabric of things rising into being, and perceived the motives which had prompted the exercise of the creative energy. To his spiritualized sense was disclosed the mystery by which the Host is transubstantiated; and other Christian verities which it is permitted to common men to receive but as exercises of their belief, now became to him (in some measure) the objects of immediate inspection and of direct consciousness. For eight successive days his body reposed in an unbroken trance; while his spirit thus imbibed disclosures for which the tongues of men have no appropriate language. In a volume of fourscore leaves, he attempted indeed to impart them; but, dark with excess of light, his words held the learned and the ignorant alike in speechless wonder.]

The subjoined is a more detailed account of the ecstasy, from an author of the life of the saint. "But of all the favors that he then received, the most remarkable was an ecstasy which lasted eight whole days: a

thing scarcely to be believed, were it not attested by many who had witnessed it. It began on the evening of Saturday, in the hospital of St. Luke, where Ignatius had taken up his lodging, and ended at the same hour on the following Saturday,—during all which time he was deprived of the use of his senses. It was thought that he was dead; and he would have been buried, had not those who came to inspect the body, perceived some indications of motion about the heart. He at length came to himself, as if awaking from a sweet slumber; and, opening his eyes, he said, with a tender and devout voice: 'Ah! Jesus!' No one ever knew the secrets which were revealed to him in this long rapture, for he would never speak of them. All that could be learned from was, that the graces he had received in it from God could not be expressed."\* On this, Orlandinus, the accredited historian of the Society, remarks: "At this time, it is the pious and probable conjecture, that as formerly it happened to the Doctor of the Gentiles, during the period of three days, in which he neither ate nor drank, when, in the opinion of many, he was rapt into the third heaven, and there heard secret words, and received from on high the sacred mysteries of faith, and the plan of the churches. Thus with Ignatius. That unto him, then, the framework as it were, and model of his rising society, was disclosed."† This reflection will afford a cue to those writers, who see in its constitution the marks, if not of a superhuman, of, at least, a strange wisdom, exemplified no where else. We would explain the phrase "sordid, half-distracted anchorite," in the following, by a milder interpretation,

\* F. Bouhour's *Life of St. Ignatius*, p. 79.

† Orlandinus, *Hist. Soc. Jesu.* lib. I. n. 28.

which the Catholic reader will easily recognise in the portraiture of the lives of self-denial, poverty, abjection and anathema, for Christ's sake, dragged out upon earth, by spirits now in the enjoyment of everlasting bliss.

[Ignatius returned to this sublunary scene with a mission not unmeet for an envoy from the empyrean world, of which he had thus become a temporary denizen. He returned to establish on earth a theocracy of which he should himself be the first administrator, and to which every tribe and kindred of men should be subject. He returned no longer a sordid, half-distracted anchorite, but, strange to tell, a man distinguished not more by the gigantic magnitude of his designs, than by the clear good sense, the profound sagacity, the calm perseverance, and the flexible address with which he was to pursue them.

On his restoration to human society, Ignatius reappeared in the garb, and addressed himself to the occupations of other religious men. The first fruits of his labors was the book of which we have transcribed the title-page. It was originally written in Spanish, and appeared in an inaccurate Latin version. By the order of the present Pope, Loyola's manuscript, still remaining in the Vatican, has been again translated. In this new form, the book is commended to the devout study of the faithful, by a bull of Pope Paul III., and by an Encyclical epistle from the present General of the Order of Jesus. The "Spiritual Exercises" form a manual of what may be called "the act of conversion." It proposes a scheme of self-discipline by which, in the course of four weeks, that mighty work is to be accomplished. In the first, the penitent is conducted through a series of dark retrospects to abase, and of gloomy prospects to alarm him. These ends obtained, he is during the next seven days to enrol himself—such is the military style of the book,

—in the army of the faithful, studying the sacred biography of the Divine Leader of that elect host, and choosing with extreme caution the plan of life, religious or secular, in which he may be best able to tread in his steps, and to bear the standard emblematic at once of suffering and of conquest. To sustain the soldier of the cross in this protracted warfare, his spiritual eye is, during the third of his solitary weeks, to be fixed in a reverential scrutiny into that unfathomable abyss of woe, into which a descent was once made to rescue the race of Adam from the grasp of their mortal enemies; and then seven suns are to rise and set while the still secluded but now disenthralled spirit is to chant triumphant hallelujahs, elevating her desires heavenward, contemplating glories hitherto unimaginable, and mysteries never before revealed; till the sacred exercises close with an absolute surrender of all the joys and interests of this sublunary state, as an holocaust, to be consumed by the undying flame of divine love on the altar of the regenerate heart.]

We may remark of the foregoing summary, that it is calculated to create an impression unfavorable to the practical tendency of the work. The fundamental meditation, which is the groundwork on which the whole superstructure is raised, is to lead man to weigh and consider the end of his creation. Whether this his end has for its object the enjoyment of mere terrestrial things, or rather, the seeking after and attainment of the service of God. The two succeeding weeks are taken up with a contemplation of the pains in reserve for impenitent sinners, in order to remove from the heart those corrupt passions, which render it incapable of conceiving an efficacious desire of salvation. When the soul is thus purified and freed from her corrupt passions, she will then be disposed to receive and

follow the motions of grace, which will guide her in the ways of heaven. Here follows the choice of a state of life, inculcations of a spirit of mortification, and lessons on the way of Christian perfection. The occupation of the fourth week is not as stated by the reviewer in a too highly colored picture, the "contemplating glories hitherto unimaginable, and mysteries never before revealed." The words of one of his biographers of the same society, may enable us to form a more temperate idea. "It is in the contemplation of the passion and death of our Saviour, that the soul becomes inflamed with his love, and takes the resolution of suffering all things to please him, and to persevere in the practice of Christian virtues, despite of the world and the devil. In such a situation, the soul has only to elevate her thoughts and desires to heaven. This she does in the fourth week, in which she meditates on the glorious mysteries of the resurrection,—of the apparition, and of the ascension of the Son of God, which are best calculated to enliven her faith, to strengthen her hope, and to purify her love. In conclusion, the contemplation of spiritual love, or of the benefits and perfections of God, consummates the whole work by closely uniting her to God, and making her taste the sweetness of union with him. The Spiritual Exercises end with a prayer full of unction and fervor, in which the soul offers herself entirely to Jesus Christ, asks nothing of him but his grace and love; protests that there is nothing else in the world which she desires; and declares that she esteems herself sufficiently rich in loving him, and in being loved by him."\*

[But in his great, and indeed, his only extant work, Ignatius Loyola is no dreamer. By force of an instinct with which such minds as his alone

are gifted, he could assume the character to which the shrewd, the practical, and the worldly-wise aspire, even when abandoning himself to ecstasies which they are alike unable to comprehend or to endure. His mind resembled the body of his great disciple, Francis Xavier, which, as he preached or baptized, rose majestically towards the skies, while his feet retained their firm hold on the earth below. If the spiritual exercises were designed to excite, they were not less intended to control and to regulate, religious sensibilities. To exalt the spirit above terrestrial objects was scarcely more his aim, than to disenchant mankind of the self-deceits by which that exaltation is usually attempted. The book, it is true, indicates a tone of feeling utterly removed from that which animates the gay and the busy scenes of life; but it could not have been written except by one accustomed to observe those scenes with the keenest scrutiny, and to study the actors in them with the most profound discernment. To this commendation must be added the praise (to borrow terms but too familiar) of evangelical orthodoxy.

From the publication of the "Spiritual Exercises" to the Vow of Montmatre, nine years elapsed. They wore away in pilgrimages, in feats of asceticism, in the working of miracles, and in escapes all but miraculous, from dangers which the martial spirit of the saint, no less than his piety, impelled him to incur. In the caverns of Manreza, he had vowed to scale the heights of "*perfection*," and it therefore behoved him thus to climb that obstinate eminence, in the path already trodden by all the canonized and beatified heroes of the church. But he had also vowed to conduct his fellow-pilgrims from the city of destruction to the land of Beulah. In prison and in shipwreck, fainting with hunger or wasted with disease, his in-

\* F. Bouhour's Life of St. Ignatius, p. 92.



flexible spirit still brooded over that bright, though as yet shapeless vision ; until at length it assumed a coherent form as he knelt on the Mount of Olives, and traced the last indelible foot-print of the ascending Redeemer of mankind. At that hallowed spot had ended the weary way of Him who had bowed the heavens, and came down to execute on earth a mission of unutterable love and matchless self-denial : and there was revealed to the prophetic gaze of the future founder of the order of Jesus, (no seerlike genius kindled by high resolves,) the long line of missionaries who, animated by his example and guided by his instructions, should proclaim that holy name from the rising to the setting sun. It was indeed a futurity perceptible only to the telescopic eye of faith. At the mature age of thirty, possessing no language but his own, no science but that of the camp, and no literature beyond the biographies of Paladins and of Saints, he became the self-destined teacher of the future teachers of the world. Hoping against hope, he returned to Barcelona, and there, as the class-fellow of little children, commenced the study of the first rudiments of the Latin tongue. Energy won her accustomed triumphs, and, in the year 1528, he became a student of the Humanities, and of what was then called Philosophy, at the University of Paris.

Of the seven decades of human life, the brightest and the best, in which other men achieve or contend for distinction, was devoted by Ignatius to the studies preparatory to his great undertaking. Grave professors examined him on their prælections, and, when these were over, he sought the means of subsistence by traversing the Netherlands and England as a beggar. Unheeded and despised as he sat at the feet of the learned, or solicited alms of the rich, he was still maturing in the recesses of his bosom

designs more lofty than the highest to which the monarchs of the houses of Valois or of Tudor had ever dared to aspire. In the University of Paris he at length found the means of carrying into effect the cherished purposes of so many years. It was the heroic age of Spain, and the countrymen of Gonsalvo and Cortes lent a willing ear to counsels of daring on any field of adventure, whether secular or spiritual. His companions in study thus became his disciples in religion. Nor were his the common-place methods of making converts. To the contemplative and the timid, he enjoined hardy exercises of active virtue. To the gay and ardent, he appealed in a spirit still more buoyant than their own. To a debauchee, whom nothing else could move, he presented himself neck deep in a pool of frozen water, to teach the more impressively, the duty of subduing the carnal appetites. To an obdurate priest, he made a general confession of his own sins, with such agonies of remorse and shame, as to break up, by force of sympathy, the fountains of penitence in the bosom of the confessor. Nay, he engaged at billiards with a joyous lover of the game, on condition that the defeated player should serve his antagonist for a month ; and the victorious saint enforced the penalty by consigning his adversary to a month of secluded devotion. Others yielded at once and without a struggle to the united influence of his sanctity and genius ; and it is remarkable that, from these more docile converts, he selected, with but two exceptions, the original members of his infant order. Having performed the initiatory rite of the Spiritual Exercises, they all swore on the consecrated Host, in the Crypt of St. Denys, to accompany their spiritual father on a mission to Palestine ; or, if that should be impracticable, to submit themselves to the vicar of Christ, to be disposed of as missionaries at his pleasure.

Impetuous as had been the temper of Ignatius in early life, he had learned to be patient of the slow growth of great designs. Leaving his disciples to complete their studies at Paris under the care of Peter Faber, he returned to Spain to recruit their number, to mature his plans, and, perhaps, to escape from a too familiar intercourse with his future subjects. In the winter of 1536, they commenced their pilgrimage to the eternal city. Xavier was their leader. Accomplished in all courtly exercises, he prepared for his journey by binding tight cords round his arms and legs, in holy revenge for the pleasure which their graceful agility had once afforded him; and pursued his way with Spartan constancy, till the corroded flesh closed obstinately over the ligatures. Miracle, the prompt handmaid of energies like his, burst the bands which no surgeon could extricate; and her presence was attested by the toils which his loosened limbs immediately endured in the menial service of his fellow-travellers. At Venice they rejoined their leader, and there employed themselves in ministering to the patients in the hospitals. Foremost in every act of intrepid self-mortification, Xavier here signalized his zeal by exploits, the mere recital of which would derange the stomachs of ordinary men. While courting all the physical tortures of purgatory, his soul, however, inhaled the anticipated raptures of Paradise. Twice these penances and raptures brought him to the gates of death; and in his last extremity, he caused himself to be borne to places of public resort, that his ghastly aspect might teach the awful lessons which his tongue was no longer able to pronounce.

They who will conquer crowns whether ghostly or secular, must needs tread in slippery places. He saw his comrades faint and die with the extremity of their sufferings, and

assuming the character of an inspired prophet, promoted, by predicting, their recovery. One of the gentlest and most patient of them, Rodriguez, flying for relief to a solitary hermitage, found his retreat obstructed by a man of terrible aspect and gigantic stature, armed with a naked sword and breathing menaces. Hozez, another of his associates, happening to die at the moment when Ignatius, prostrate before the altar, was reciting from the *Confiteor* the words, "et omnibus sanctis," that countless host was revealed to the eye of the saint; and among them, resplendent in glory, appeared his deceased friend, to sustain and animate the hopes of his surviving brethren. As he journeyed with Laynez, he saw a still more awful vision. It exhibited that Being whom no eye hath seen, and whom no tongue may lightly name, and with him the Eternal Son, bearing a heavy cross, and uttering the welcome assurance, "I will be propitious to you at Rome."

Wildly as their leader may have described his survey of the celestial regions, and of their triumphant inmates, he had anxiously weighed the state of the world in which he dwelt, and the nature of his fellow sojourners there. He was intimately aware of the effects on human character of self-acquaintance, of action, and of suffering. He therefore required his disciples to scrutinize the recesses and the workings of their own hearts, till the aching sense found relief rather than excitement, in turning from the wonders and the shame within, to the mysteries and the glories of the world of unembodied spirits. He trained them to ceaseless activity, until the transmutation of means into ends was complete; and efforts, at first the most irksome, had become spontaneous and even grateful exercises. He accustomed them to every form of privation and voluntary pain, until fortitude, matured into habit, had

been the source of enjoyments, as real as to the luxurious they are incomprehensible. He rendered them stoics, mystics, enthusiasts, and then combined them all into an institute, than which no human association was ever more emphatically practical, or more to the purpose and the time.]

His appreciation of the character of the saint shows, at what a cost, and with how many struggles with an early and inherent bias, his often liberal and eloquent eulogium must be purchased. The spiritual life is mistaken for that of enthusiasm, and the motive principle of his gigantic schemes for the furtherance of religion, is assigned to no higher source than his intimate acquaintance with human character, aided by habits of keen observation and the dictates of worldly wisdom.

[Loyola was a soldier to the last breath he drew, a general whose authority none might question, a comrade on whose cordiality all might rely, sustaining all the dangers and hardships he exacted of his followers, and in his religious campaigns, a Strategist of consummate skill and most comprehensive survey. It was his maxim that war ought to be aggressive, and that even an inadequate force might be wisely weakened by detachments on a distant service, if the prospect of success was such, that the vague and perhaps exaggerated rumor of it would strike terror into

nearer foes, and animate the hopes of irresolute allies. To conquer Lutheranism, by converting to the faith of Rome the barbarous or half-civilized nations of the earth, was, therefore, among the earliest of his projects; and his searching eye had scanned the spirits of his lieutenants to discover which of them was best adapted for enterprises so replete with difficulty and hazard. It was necessary that he should select men superior, not only to all the allurements of appetite, and the common infirmities of our race, but superior, also to those temptations to which an inquisitive mind and abilities of a high order expose their possessor. His missionaries must be men prepared to do and to dare, but not much disposed to speculate. They must burn with a zeal which no sufferings or disappointment could extinguish; but must not feel those impulses which might prompt men of large capacity to convert a subordinate into an independent command. Long he weighed, and most sagaciously did he decide this perplexing choice. It fell on many who well fulfilled these conditions, but on none in whom all the requisites for such a service met so marvellously as on him who had borne himself so bravely in the chapel of St. Denys, and with such strange mortifications of the flesh in the pilgrimage to Rome.



FOR THE CATHOLIC EXPOSITOR.

## VOLTAIRE'S LIFE, POLITICAL, LITERARY AND MORAL.

BY M. LEPAN.

## CHAPTER II.

Voltaire undertook the publication of two simultaneous editions of Charles XII., and one edition of the *Henriad*. His plan then was to have his works printed at his expense, when the greater portion was sold, he then disposed of the remainder to some bookseller, and then commenced the publication of another edition of the same work, by making some slight alterations. Much has been said, and not without reason, of his dishonorable conduct towards his publishers, one instance only will be sufficient: he had bargained with Messieurs Ledet and Desbordes, booksellers at Amsterdam, to print an edition of his works, and being desirous of having another edition which was to be printed at Rouen, he was fearful that if the Amsterdam edition found its way into France, it might injure the sale of that of Rouen, he requested Monsieur Desforbes, to prevent the entrance of the Amsterdam edition into France, his request was granted.\*

Having returned to Paris, he dreaded being seen at the lodging he had in the rue du Long Pont, opposite St. Gervais, at one Dumoulin's house, (it was under this person's name that Voltaire carried on a traffic in grain) he therefore took up his residence with Madame de Fontaine-Martel, who gave him an apartment in her house, near the Palais-Royal. It is a remarkable fact, that Voltaire nev-

er dared to have any fixed residence, he was invariably under the necessity of seeking a home among his friends. It would seem as if tranquillity never could fall to the lot of this turbulent man. He was passionately fond of gaming while young. As early as September, 1722, he wrote to Madame de Bernieres: "Since you have been made acquainted with my foolish conduct at Forges, I must also acknowledge to you that I have lost nearly one hundred louis d'or at play, in accordance with my laudable custom, which is to lose something every year by gaming." In September, 1732,† he lost twelve thousand francs at Madame de Fontaine-Martel's. During the time he spent at Madame de Fontaine-Martel's in retouching his *Philosophical Letters*, and in completing the *Temple of Taste*, she was taken sick, and died in a few days. The details relative to the death of this lady, who had kindly furnished Voltaire with an asylum, as given by him, would of themselves be all-sufficient to exhibit in glowing colors, his moral depravity, and his contempt for every thing which others hold as sacred. The only regret evinced by him in the loss of his benefactress was, that he was thereby compelled to leave a house where he was perfectly comfortable! He even remained there until the fifteenth of May, when he resumed his former lodgings at Dumoulin's.

\* See his letter to Cideville, under date of November 2, 1731.

† See letter to Cideville, September 2, 1732.

It will be recollected that J. B. Rousseau congratulated Voltaire upon the laurels he obtained at college; that Voltaire sent his works to Rousseau as the first poet of the country, together with a letter, dated January 23, 1722, in which he asked his advice; the whole letter expressed great friendship, Voltaire was then twenty-eight. Our readers will remember that it was the same year that Voltaire accompanied Madame de Rupelmonde in Holland, on his passage through Brussels, he saw Rousseau, and recited to him the "Epistle to Urania" during a ride they took out of the city. The critic found the verses so filled with abominations against what is holiest in religion, that he interrupted Voltaire in his recitation, and inquired how it was that he had been selected to listen to such a detestable composition. The author then began to argue in support of his principles, when he was again interrupted by Rousseau, who threatened to leave the carriage if the conversation was continued in this strain.\*

Delaunay, the author of the comedy of the *Indolent*, sent the tragedy of *Zaire* to Rousseau, requesting his opinion upon it. This happened four years after the occurrence we have just alluded to; the poet sent some remarks upon *Zaire*. Delaunay made these known to several individuals. Voltaire heard of it, and thenceforth he looked upon Rousseau as his enemy.

In the letter which Rousseau had printed in the *Bibliothèque Française*, he introduced the name of the Duke of Aremberg. Voltaire, the author of the "*Treatise upon Toleration*," availed himself of this circumstance, and incensed this nobleman to such a degree, that he withdrew from Rousseau the privilege he had given him of residing at his palace. Rous-

seau then attempted to return to Paris. The Count de Luc and Monsieur de Senozan, endeavored to procure his recall, but his enemies opposed it. Voltaire encouraged their efforts; he wrote to Berger to request Monsieur Saurin and his son to persevere against the *common enemy*, as he designated Rousseau.† He often said, that the day Rousseau returned to France, he would leave it.‡

Rousseau came *incognito* to Paris, during the period of Desfontaine's dispute with Voltaire, the latter immediately wrote to an attorney to know whether he could not contrive to connect Rousseau with the suit he was about to commence against Desfontaines.§ Yet in spite of all this, he had the hardihood to say in a letter to the Count d'Argental, Jan. 11, 1766, "I would rather be accused of having been the cause of the punishment of Calas,|| than that it could be said of me, that I persecuted literary men.

Voltaire's hatred against J. B. Rousseau continued after the latter's decease, which occurred May 17, 1741. He accused him of having written an epigram upon the Abbe de Olivet, who had kindly exerted himself to obtain permission for Rousseau to return to France. This accusation was proved to be false by the Abbe's letter in the *Literary Recreations*. He there states that the epigram alluded to, was the composition of M. Mahouet, an attorney at Rheims. Voltaire persisted in the statement that the stanzas which were ascribed

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† November, 1738.

‡ See Madame Duchatelet's letter to Count de Argental, 1735.

§ See the letter of his holiness, Clement to Voltaire, in which he states that he has Voltaire's manuscript before him.

|| Calas was a Protestant, and his son was about to become a Catholic, when one morning he was found strangled in his bed; his father was accused of his death, and was executed for this crime.

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\* See letter of J. B. Rousseau, of May 1736, *Bibliothèque Française*, p. 159.

to Rousseau's pen, and which were the cause of his being exiled from France, were really Rousseau's; whereas, Boindin, one of those upon whom an attack was made in the verses, has left us a very circumstantial pamphlet wherein Rousseau is completely exonerated from the charge; in addition to this, Rousseau, who for a long period previous, had led a pious life, had solemnly declared on his death-bed, that he was not the author of the lines above alluded to. Voltaire on this occasion, made the following remark: "Did not Brinvilliers poison her father, brother, and others, although a pretender to piety?" Without seeking for so odious a comparison, the persecutor of Rousseau might have quoted his own conduct, and said: "Did I not write in March 1754, to the Marquis of Argens, as follows, 'Very reverend father in the devil, and dearly beloved brother, remember the sacred promise we made each other in Lucifer's vault, that we would never believe a single word of all the annoyance we might experience from evil spirits under the disguise of spirits of light.' This did not prevent me from receiving communion the ensuing month together with my secretary!"

He might have been told that it was true, but that he had just then received a letter from Madame Denis, his niece, in which she states that he was considered as a corrupted being, capable of communicating contagion, wherever he might be, it was his interest to allay the fears entertained by the public in his behalf, and it was this that caused him to comply hypocritically with the precept of the church.\*

Rousseau, on the contrary, had sought a home in a foreign country, where he had nothing to dread. It

was not fear nor a change of scene which were the means of bringing him once more under the banner of religion, it was that interior feeling, that strengthened in or brought back to its salutary influence, Corneille, Racine, Boileau, Gresset, La Fontaine, and so many others, who have been an honor to France by their productions.

Voltaire's *Temple of Taste* was the cause of the hostility between him and Desfontaines, and brought many difficulties upon the former. We will return to the subject, and for the present we will merely mention that Desfontaines severely criticised the opinions contained in the *Temple of Taste*, this was a source of great displeasure to the author, who in addition to this, was also fearful that he should not obtain the approbation of the keeper of the seals. He wrote to his friend Thiriot: "I have not entirely completed my home, I was finishing my nest, and felt sadly afraid that I would have been driven for ever from it."

Those who peruse the *Temple of Taste*, are surprised that Voltaire should have incurred the danger of imprisonment by its publication; but it is now quite different from what it was then. Voltaire writes to Thiriot, May 1, 1738: "I was under the necessity of rebuilding a second *Temple*, and I removed all that could serve as a pretext for the fury of fools." It would seem that he was an enemy to his own peace, since he incessantly labored to disturb his own tranquillity. The troubles and anxieties with which he was afflicted, did not proceed from the malice of others, but were brought upon him either by creating adversaries by his provocations, or in awakening the attention of government by his unceasing crusades against morality, religion, or politics, so that it was with perfect justice to himself, that he said: "I have spent my life in follies; when I have been unhappy, I have only received what I deserv-

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\* See the statement of Collini his secretary.



ed.”\* In 1734, at the very time when he dreaded what he himself termed a “persecution,” he was preparing to publish one of his most infamous works, he wished, however, that the *clamor*† excited by his preceding production, might be somewhat allayed before he ventured a fresh attack upon an injured public.

It will be readily understood, that we allude to the *Philosophic Letters*, which have occasionally been known by the title of *English Letters*. “He was glad,” he said, “to have the work in readiness, in order that he might avail himself of it when it would be indispensable.”‡ He was yet a partaker of the hospitalities of Madame de Fontaine-Martel the year before when he had the *Letters* printed by Jore his publisher, after he had assured Jore that he had the requisite permission for that purpose; this permission, he said, was a verbal one. The edition was scarcely completed, when the author sent word to the printer to lay it aside, and asked to be allowed to have one hundred copies. The printer would not part with any except a written permission to issue the work was sent him. The author then remarked that he wished to make some slight alterations in the work, two copies were given him. But a very short time elapsed before Jore was offered one hundred louis d’or for the same number of copies. He refused, and would not permit a single copy to be sold.

Voltaire had left no means untried to shield himself from the risk of a legal process, in relation to this edition, and even went so far as to beg his friend Cideville,§ who was counsellor of the parliament of Rouen, to

require from Jore a letter without any date, of which the following is a copy: “Sir, I have received your letter, in which you request me not to print and even not allow to be printed, the *Letters* which are to be had in London, and which appear under your name. I promise to do what you desire upon that subject. For a long period I have resolved not to print any work without permission, and I would not wish to begin to act improperly in order to disoblige you.”

It was about this period that Herault, *lieutenant de police*, said to Voltaire: “Write what you will, you will not be able to destroy the Christian religion.” Voltaire answered: “We will see.”|| The same year, 1734, M. Chauvelin, the keeper of the seals, threatened Voltaire with imprisonment, if the *Pucelle* was published, some extracts of which Voltaire’s friends had been heard to recite. He also forbade the issuing of the *Death of Cæsar*. Voltaire disregarded the threats of the keeper of the seals, and published his tragedy, and then left for Montjeu, to be present at the marriage of the Duke de Richelieu, who had, he said, taken it into his head to marry.

It must appear surprising to see the son of an unobtrusive attorney, an estimable man who had always led a peaceful and retired life, and who had ever wisely remained in the station assigned him by Providence, it must indeed excite wonder to see the son manage to secure a place in the most distinguished society, and even obtain the intimacy of princes and kings. A sad reflection will, however, present itself, it is, that this elevation was not attained by the rectitude of his mind, by noble conduct, or by services rendered, that the son of Arouet reached this point, it was by the consummate impudence he

\* See his letter to M. Cideville, Sept. 3, 1732.

† Letter to Thiriot, July 24, 1733.

‡ Letter to M. de Farmont, July 26, 1733.

§ Letter to Cideville, June 20, 1733.

|| Voltaire’s letter to D’Alembert, June 20, 1760.

derived from his youthful acquaintances, by a pliant disposition which he could readily blend with insolence, but above all, by his flattery, which it may be said was his highest point of perfection, and which he used with wondrous skill. He certainly owed much to his intellect, yet he derived more aid from his boldness. His success, therefore, is not to be envied, it produced general admiration, it is true, but only obtained the esteem of a small number, much glory and continued misfortune; for Voltaire himself said: "Misfortune is real, while reputation is but a dream."\*

We have left Voltaire at Montjeu: it was there he learnt, as he said, the publication of the *Philosophical Letters*. The parliament of Paris had been requested to examine this work, in consequence of which, the author wrote to the Count d'Argental, a counsellor of that court, the following: "I am told that you who have been my patron are now about to become my judge; I flatter myself, that this being the case, Messieurs Henault, Ronjaut and Berthier, will unite with you, and that conjointly you will give a good decision, wherein it will be said, that Rabelais, Montaigne, the author of the *Persian Letters*, Bayle, Locke, and my poor self will be reputed worthy people, and released from all civil process."† Voltaire was deceived in his anticipations, a writ was issued against him on the 1st of May, 1734, and his work was burnt by the hangman. The Count d'Argental advised him of this decision, and he left Montjeu and retired into Lorraine, which

was yet a duchy, distinct from France, from thence he went to Philipsburg, where the Duke of Richelieu was encamped.

It will be recollected that Jore the publisher, had allowed Voltaire to have two copies of the *Philosophical Letters*, and that he had refused a hundred louis d'ors for the same number of copies, and that he had printed the work only upon the express assurance from its author, that the necessary permission had been granted verbally, nothing, therefore, could be laid to his charge. Nevertheless, an edition made its appearance, bearing Jore's name. The unfortunate printer was arrested and conducted to the Bastille, where he remained fourteen days before he could obtain his release, by proving that he had no type in his establishment similar to that of the edition in which his name had been falsely assumed.

But as if this was not sufficient, his own edition was found and confiscated, in addition to which, the privilege of printing was taken from him, and he was declared unfit even to exercise the profession of a publisher or that of a bookseller. So much for confiding in the promise of the author of the *Philosophical Letters*. Jore avers in a memorial which he caused to be printed, that he was arrested and deprived of his property, by information which Voltaire lodged against him! As to the edition which was published, the author did not deny that it was secretly got up by a printer to whom he had given one of the two copies obtained from Jore, for the purpose of having it bound.—(See his letter of March 25, 1756.)

\* Letter to Cideville, Sept. 15, 1733.

† April, 1734.



## BURIAL PLACES OF THE ENGLISH SAINTS.

TRANSLATED FROM TWO ANCIENT SAXON MANUSCRIPTS, IN BENNET LIBRARY,  
CAMBRIDGE, VOLUME 284, P. 147 AND 149.

The first manuscript, chiefly relating to the saints of Kent.—*A narration of the saints who repose in the land of the English, in the name of our Lord Jesus Christ.*

S. Augustin baptized Ethelbert, King of Kent, with all his people.

Ethelbert's queen was named Bertha; his son was Eadbald, and his daughter was Ethelburga, surnamed Tata. This lady was given in marriage to Eadwin King of the Northumbrians, and was accompanied by S. Paulinus, who baptized that king and all his people. After the death of Eadwin, Ethelburga returned to Kent; where her brother, King Eadbald, gave her land in Limene (Limington), where she built a church: and there she reposes, together with S. Eadburga.

Eadbald had for wife Emma, daughter of the King of the French: of this marriage was born S. Eanswitha, who reposes at Folkstone, and two sons; Earcombercht, who succeeded in the kingdom, and Eormenred Clito, i. e., prince of the blood. Eormenred had two sons, S. Ethelred, and S. Ethelbright; and two daughters Eormenburga and S. Eormengitha.

King Earcombercht had two sons by his queen Sexburga, King Ecgbert and King Lotharius; and two daughters, S. Eormenilda and S. Eorcongota.

S. Eorbenburga, otherwise called Dompneva, married to Merwald, the son of King Penda: to these were born S. Milburg, S. Mildred, S. Milgith, and S. Mervin (*Meresin*.) All

these for the love of God disposed of their whole estate, in their life-time for pious uses.

Dompneva afterwards went into Kent, to receive from King Ecgbert the *weregeld*, or fine, which he desired to pay her, on occasion of the death of her two brothers, slain by his orders, in the Isle of Thanet, and privately buried in the royal palace of Estrey, where they were miraculously discovered, by a bright pillar of light, shining at midnight over the place of their burial; which the king seeing was greatly terrified, and being thereby made sensible of his crime, sent for their sister Dompneva, and gave her eighty *carucats* of land, where she built a monastery, in which prayers might be said for their souls; the king assisting her in this work. She also sent her daughter Mildred beyond the sea, to be instructed in monastic disciplines, which she learnt in so perfect a manner, as to make a great progress in all sanctity: the proofs of which are still to be seen. To her care her mother committed the monastery which she had erected. And thus S. Mildred received from Archbishop Theodore the sacred veil, in company with seventy other virgins; with whom continuing to advance, according to the will of God, in all virtues, she merited eternal life: and was afterwards illustrious for frequent miracles.

S. Eormengitha passed the days of her mortal life in the same monastery with her niece, S. Mildred, and after her death was buried, as she had desired, at the distance of one mile to



the east of S. Mildre's monastery, where wonderful works were heretofore frequent and famous; yea, and are celebrated to this day.

S. Mildred had for successor in the government of her monastery, S. Eadburga, who built the church there; in which also she lies buried.

Sexburga, Queen of Kent, founded the monastery of S. Mary, in the Isle of Shepey, and placed nuns there.—S. Sexburga, S. Etheldryda, and S. Withburga, were daughters of Anna, King of the East Angles. S. Etheldryda was married to Ecgrith, King of the Northumbrians; which, notwithstanding, she always preserved her virginity. She was buried in the great church of Ely, where she has been illustrated with miracles. In the same church also reposes her sister, S. Withburga.

S. Eormenilda, daughter of Earcombercht and Sexburga, was married to King Wulfere, the son of Penda, King of the Mercians, under whose reign, the nation of the Mercians received baptism. Of this marriage was born S. Werburge, a sacred virgin, who was buried in the monastery of Heanburh (Hanbury.) She was afterwards taken up, and now reposes at Legecester (Chester.) But S. Eormenilda reposes at the borough of Ely, together with her mother, and her aunt, S. Etheldryda, where she shines with many miracles.

Her sister, S. Eorcongota, was sent beyond the seas, to be trained up by her aunt, S. Ethelburga, the abbess of the place; and there, by the will of God, she made great progress in virtue; and having finished her days, was quickly illustrious for miracles.

King Withred, son of King Egbert, built a monastery at Dover, in honor of S. Martin; the saint himself marking the place where he would have this monastery erected; which was accordingly executed. He also placed monks here, and appointed

them lands for their maintenance to this day. This king reposes near S. Augustine, within the porch, on the south side of the church of S. Mary; which his great grand-father, King Eadbald, had built in honor of God, and S. Mary.

The second manuscript.—*Here begins a narration of the saints who repose in England.*

S. Alban, the first martyr of Britain, reposes near Watlingchester, by the water called Werlam.

S. Columkille reposes in the place called Duncaban, by the river Tau.

S. Cuthbert at Durham. The head of St. Oswald is with the body of S. Cuthbert; his right arm is at Bebbanbyrig (Bamborow.) The rest of his body is in the new monastery of Gloucester.

S. John, the bishop, reposes at Beverley, by the little river Hull.

S. Ecbert, and S. Wilfrid, bishops, and S. Withburga, repose at Rippon, on the river Earwe.

S. Chad, S. Cedd, and S. Ceatta, lie in the church of Litchfield, near the water called Onkel.

S. Ethelred, king, and S. Ostrythe sister of S. Oswald, king, rest in the monastery of Bardney, by the river Wightam (Witham.)

S. Eadburge reposes at Southwell upon Trent.

S. Guthlake at Crowland, which monastery is situated in the midst of the fens of Gyrwie.

S. Alkmund at Northworthig (Derby), on the river Derwent.

S. Botulf lies buried at Medeshamsted, on the river Nen.

S. Ethelbert reposes in the cathedral of Hereford, by the river Wy.

S. Cett in the monastery called Undola (Oundle), by the river Nen.

S. Winburga (Milburge), in the monastery of Wenlock, upon the Severn.

S. Winstan in the monastery of Repedune, upon the Trent.

S. Dionia, in the place called Ceorlingburgh (Charlebury), by the little river Wenrisk (Winrush.)

S. Eadgith (Editha), reposes at Pollesworth, near the river Onker.

S. Rumbold, at Buckingham upon the Ouse.

S. Ethelred, at Leominister upon the Lug.

S. Eadmund the king, at Bedricks-worth (Bury), among the East Angles.

S. Osgyth (Osith), at Chich, in the church of S. Peter by the sea.

S. Ethelburga, in the monastery of Barking upon the Thames.

S. Erconwald, the bishop, reposes at London.

S. Neot, priest, at Einulfsbury.

S. Ivo, S. Ethelred, and S. Ethelbright, repose at Ramsey.

S. Florentius, martyr, S. Kynes-withe, and S. Kyneburge, rest at Peterborough, with many others, though now unknown: for miracles are not wrought by all that are saints.

At Thorney, repose S. Botulf, and S. Athulf, and S. Huna, and S. Thancred, and S. Torthred, and S. Herefærth, and S. Cissa, and S. Benedict, (Biscop), and S. Toua.

At Abbandune (Abbinton), S. Vincent, martyr.

At Canterbury, S. Dunstan, and S. Augustine, with very many other saints.

At Rochester, S. Paulinus.

At Winchester, in the old minster, repose S. Birinus, the Roman bishop, and S. Hedda, and S. Swithun, and S. Ethelwold, and S. Elfeage, and S. Birnstan, and S. Frithestane, and S. Justus, martyr, with many other saints. In the new minster, S. Judocus, and S. Grimbold, lie buried; and in the church of the nuns, S. Eadburga.

At Rumsey, reposes S. Merwinna, the first abbess of that place; as also S. Balthild, the queen, and S. Ethelfleda, with a number of other saints.

At Wilton, S. Iwy, bishop, and S. Eadgythe (Editha.)

At Shaftsbury, S. Edwin (Edward), king, and S. Elgyva.

At Glastenbury, S. Aidan, and S. Patrick, and many other saints.

At Congresbury, S. Congar.

S. Sithefulla, the virgin, near Exeter.

S. Ruman, bishop, at Tavestock.

S. Petrock, in West Wales (Cornwall), at the bay of the sea, called Hailemouth.

In Adelsbury (Malmesbury), rest S. Maildun, S. Aldelm, and S. John the Sage.

At Worcester, S. Oswald, the archbishop, and with him a great many bishops, saints.

At Evesham, upon the Avon, S. Ecgwin, bishop.

At Winchelcomb, S. Kenelm, the royal child.

In Wimborn minster, repose S. Cuthburga, and S. Quenburga, the former of which instituted that way of life and discipline, which is to this day in vigor there among the nuns.

S. Fritheswoed (Fritheswide) reposes at Oxford.

At Middleton (Milton Abbey in Dorsetshire), are the head of S. Brangwallador, bishop, and the arm of S. Samson, bishop; as also the crosier of the same.

At Stæning, on the river Bramber, among the South Saxons, reposes S. Cuthman.

S. Beocca, abbot, and S. Ethor, priest, rest in the monastery of Chertsey; where also, fourscore others were slain with them.

Praise and glory be to our Lord Jesus Christ, for his goodness, to all ages, and to all eternity.—Amen.

I shall here subjoin the testimony given by Mr. Cambden, in his *Britania* (published anno 1695, col. cxxxii.) to the great multitude, as well as to the fervor, zeal, and unfeigned piety, of our ancient English saints, in these words:

"No sooner," says he, "was the name of Christ preached in the English nation, but with a most fervent zeal they consecrated themselves to it, and laid out their utmost endeavors to promote it, by discharging all the duties of Christian piety, by erecting churches and endowing them; so that no part of the Christian world could show either more or richer monasteries. Nay, even some kings prefer-

red a religious life before their very crowns. So many holy men did it produce, who for their firm profession of the Christian religion, their resolute perseverance in it, and their unfeigned piety, were sainted; that in this point it is equal to any country in the whole Christian world. So England might justly be called an island fruitful in saints."

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FOR THE CATHOLIC EXPOSITOR.

### BIOGRAPHICAL SKETCH OF THE LATE PRIMATE, MOST REV. DR. CURTIS.

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The most Rev. Dr. Patrick Curtis, was born in 1746, in the parish of Stamullen in the County of Meath.—He was descended from an ancient and respectable Irish family. About the time that the far-famed Father O'Leary commenced his literary course in Ireland, Dr. Curtis was receiving his classical education in a private school in his native village.—This private mode was the only secure method which could be adopted in those days of penal darkness, to prepare Irishmen for the sacred priesthood. After completing his preparatory studies, Patrick repaired to an Irish college in *Spain*, where, after finishing his clerical course, he received priest's orders. At the period of the American war, Dr. Curtis served as chaplain on board a vessel belonging to his Catholic Majesty, employed in the South American service. Shortly after the return of the ship to Spain, he was elected president of the Irish College, and Professor of Theology in Salamanca, situations which he filled with the highest

honor for nearly forty years. Dr. Curtis was also chosen as one of the royal chaplains to the King of Spain. During the famous battle of Salamanca, when Joseph Buonaparte lost his fortune and his crown, Dr. Curtis gave signal proofs of his unshaken loyalty to the British throne, and of his ardent attachment to his countrymen. His conduct during this period so much astonished and gratified the Duke of Wellington, that it was considered his grace had used his influence to have the doctor exalted to the highest situation in the Irish Catholic Church. This interference, however, has been explicitly denied by the doctor's friends, and was too clearly refuted by Dr. Curtis's public and private support of every thing liberal and patriotic, whether opposed by government or not. The Archbishop of the See of Armagh being vacant in 1817, Dr. Curtis was chosen by the assembled bishops and clergy, as a man eminently qualified to fill the primate's chair. He was accordingly recommended to Rome, and in a



short time his appointment was confirmed by the Holy See. It is a curious fact, that so little did Dr. Curtis know of his intended elevation, that he never heard of the matter until the Most Rev. Dr. Murray, Archbishop of Dublin, showed him the bulls of his appointment, in Paris, where he was at the time. More than usual exposition was now necessary, to induce the Dr. to impose upon himself the awful responsibility of the primacy. In November, 1819, he was consecrated in St. Peter's chapel, Drogheda, in the presence of a number of prelates and clergy. Dr. Curtis displayed considerable talent on many occasions; but his communications concerning the *Ardee Sacrilege*, in 1823, and his letters in reply to the foul charges of the late Magee, proved his firmness and zeal in the cause of liberty and religion. Although the Dr. for several years before his death,

labored under a severe rheumatic affection, yet he never lost his great faculties, or his pleasing manners.—His letters were not only remarkable for their beauty and perspicuity, but for the superiority of their mechanical composition. His Latin epistles were rarely surpassed for purity of style. After a lingering illness, he was taken seriously ill on the 24th July, 1832, and died on the 26th of the same month, at his residence, Fair-st., Drogheda, in the 86th year of his age, and the 13th of his primacy. His grace was the 100th prelate in an unbroken succession from St. Patrick. After the usual solemn ceremonies, his remains were interred near those of his venerable predecessor, Dr. O'Reilly, in St. Peter's chapel, Drogheda. His obsequies were attended by a most numerous assemblage. He died regretted, as he lived revered,  
R. I. P.

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## RE M O R S E.

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BY CHARLES JAMES CANNON.

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"Shall I bring her here?" I asked.

"No, Gulian," she answered, "that would doubtless cause her some embarrassment, and consequently destroy, to her at least, all the pleasure of our meeting. Can you not contrive to bring us together without apprising her of your intention? Let me see. Yes, this will do. The day is fine, and a walk in the orchard cannot possibly do me any harm. Then meet me there in half an hour, and if I find in this rural goddess of yours but a tithe of the charms with which you have endowed her, I shall not wonder at your infatuation."

What a certain relief is sympathy to the heart that long has brooded over a secret sorrow!—how beautifully it irradiates the gloom of despondency; and how readily it calls forth the flower of hope amid the sterile wastes of despair! I assuredly had no better grounds for hope after than before I had made known the cause of my unhappiness to my mother; yet the face of the future looked less loweringly upon me, and my bounding step, as I hurried towards the cottage of the widow, indicated a heart more at ease than mine had lately been. I found Mary alone; and, as she never hesitated to gratify

me when others interfered not to prevent her, she readily consented to accompany me in a walk. The day was fine, lovely, heavenly!—with the blandness of spring without its humidity, and the brightness of summer without its heat; and as the exhilaration of my spirits lent a corresponding animation to my conversation, my companion seemed unconscious whither I was leading her, until we entered the orchard, and she found herself in the presence of my mother, who came towards us, leaning on the arm of Hetty. When within a few steps of us, my mother, dropping the arm of her attendant, advanced with a gracious smile to meet us; but suddenly uttering a cry of horror fell, apparently lifeless, at our feet.

I raised her; but, though the skill of Hetty had ample room for display, it was some moments ere she manifested any signs of recovery. At length she opened her eyes, and looking wildly round, murmured in a low tone, as if communing with herself, "Gracious Heaven! does the grave give back its dead!" then meeting the earnest gaze of the wondering Mary, she exclaimed with frightful vehemence, "Save me! save me!" and immediately relapsed into insensibility.

For several days the life of my mother was considered in so much danger, that even I was not allowed to enter her chamber, lest my presence should occasion a recurrence of the strange emotion that had already nearly proved fatal to her. During this time my anxiety on her account was extreme; for my love for her, which the frigidity of her manner had chilled, but not destroyed, sprung vigorously forth at the interest she manifested in the tale of my unhappiness, and I thought if I could but see her—though convinced that her illness was not exaggerated—I should be more at ease. This, however, Hetty would by no means per-

mit. But Hetty could not always be at her post; and, taking advantage of her absence from the room one afternoon, I stole up to the bedside of my mother, whom I found looking worse than even my fears had painted her. She was awake, but seemed not to notice me until I asked how she was.

"Better, perhaps, than those nearest to me wish," she answered in a tone of asperity, "and certainly better," she added with a sigh, "than I wish myself."

"My dear mother——" I began.

"Tut! Gulian, kind words can never make us forget unkind deeds. Had you any regard for your *dear mother*, you would not have left her a whole week upon a sick—perhaps a dying—bed, without once coming near her."

"Indeed, indeed, my mother, it has not been my fault that I have not seen you before. Day after day have I importuned Hetty to allow me to come in, if only to look upon you—but she would not."

"It was kindly meant by her, no doubt," said my mother, "but she should have let me know that it was not your fault—knowing, as she did, how much I wished to see you. Lock the door, Gulian, and do not open it, even for Hetty. Now come near me. I have something to impart to you;—a secret that has lain like a burning weight upon my heart for years—that has brought me to the very verge of the grave—but which will not let me die! You were witness to my extraordinary emotion the other day; but how little could you have guessed the cause! That cause you shall now know. But first I have one promise to exact of you.—Kneel, and give me your hand. Whatever I now reveal to you—however it may affect the feelings of the living or the memory of the dead,—you shall by no means keep secret, but make it known, if possible, to the whole world. Do you promise?" I

hesitated. "Do not deny me, Guilian!—My hope of peace here—perhaps of peace hereafter—depends upon your promise. Will you not give it?"

Could I refuse?

"Rise and listen. I was an only child—and accustomed to indulgence from my infancy; I was a beauty—and received flattery as my daily food. Had the same pains been taken to nourish the germs of virtue within me, as were to pervert a disposition naturally good, how different a being might I not have become! But my father was too much absorbed in politics to spare a thought upon the education of his child; and my mother—a gay, frivolous woman—was so well satisfied with the admiration excited by the graces of my person, that she seemed to consider any labor bestowed upon those of the mind a work of supererogation. Abandoned, therefore, to those whose interest it was to propitiate her whose word they knew was law to their employers, every whim was humored, every folly indulged, every fault palliated, until I fancied that whims, follies and faults were the natural concomitants of the rank and beauty to which I was born. And thus I passed the years of girlhood.

"Though my father held a distinguished rank in the political—and my mother in the fashionable world, yet my parents were by no means rich; and the miserable shifts to which their straitened circumstances often reduced them for the support of appearances, early made me sigh for the acquisition of wealth. The good I coveted was soon offered to my acceptance. Repnier de Peyster—the Girard of his day—declared himself my admirer, and when he made a tender of his hand and fortune, I could not refuse the latter, little as I was prompted by inclination to accept the former.

"I was scarce eighteen when I

became the wife of your father, and my husband was at least thrice my age;—and, though I tried to believe myself grateful for the wealth with which he had endowed me, I certainly did not love him. But, though I loved not him, neither did I love another. Could I say so still, I would have been spared the crime from which has sprung the misery of years! and the humiliation of this confession!

"Bayard Hoffman was the adopted son of my husband, and loved by him as his own, not more for himself than for the sake of his father—the friend to whom he owed his early success in life. I have seen many of the most admired men of the present age, both at home and abroad, but never have I met with one who possessed in so eminent a degree the excellencies of Bayard Hoffman; for never but in him did I find beauty of person brightness of intellect and manliness of spirit combined with humbleness of disposition, evenness of temper and an irresistible gentleness of manner. Upon our marriage our house became his home; and in the very first month of our acquaintance, I frequently caught myself drawing comparisons between him and my husband, which were never to the advantage of the latter; and, while my feelings for one were rapidly changing from indifference to dislike, for the other they as rapidly passed from mere admiration to downright adoration. For years I lived in this adultery of the heart; but never by word or look betrayed to the object of my affections how irrecoverably they were his. At length your father died; and if his death hour was not cheered by the consciousness of having won the thanks of future ages, or brightened by gleams of that glory which surrounds the dying Christian, it was at least soothed with the hope of enjoying in the dreamless sleep the grave that peace which his m



ried life had failed to afford him ; and, while I assumed the trappings of wo, joy held a carnival in my bosom, for now was removed the only barrier to my union with Bayard Hoffman—a union which I doubted not was as eagerly desired by him as by me.

“ But months passed, and I received no declaration of his passion ; a whole year of my widowhood elapsed, yet—though I watched every look and treasured every word—I neither saw nor heard aught that evinced any feeling in him for me stronger than that of friendship ; and the conviction was at last forced upon me that he did not love me—at least as I loved him. This caused me the first bitter tears I ever shed ;—yet they were sweet to those which guilt have since wrung from me ! But the hope that had so long dwelt within me, did not immediately forsake me, and a thousand reasons were suggested why—though he did not yet love—he most certainly would ; reasons that suffered a speedy refutation by the discovery made by Hetty—to whom, in a moment of weakness I had confided my secret, that *he loved another*.

“ Catherine Seton was a relative of mine, to whom, on the death of her parents, my husband had given a home ; and though by no means devoid of mere personal beauty, she was the last one I should have dreamed of becoming a rival to me ; so little was she like the females I had seen generally admired. But now, that my perceptions were quickened by jealousy, I found that what I had always looked upon as defects, were charms sufficiently powerful to deprive me of the heart I would have laid down my life to possess. Yes, the sweet, but humble tone, the shrinking timidity, the utter want of manner could lend attractions to the pretty face of a poor dependant girl sixteen, that were denied to the talents, and, I may add, beauty

of the rich and high bred woman of twenty-four. I know you will—as every well-regulated mind must—condemn me for it—and long, long have I condemned myself—but O, with what bitter hatred did the knowledge of Bayard’s love for her fill my heart towards my cousin ! and I determined upon immediately ridding myself of one whom I had found so dangerous to my dearest interest ; or of wresting from her the heart which, by some strange reasoning I made myself believe, she had surreptitiously possessed herself of. For this purpose I revolved plan after plan in my mind—but none of them appearing feasible, one suggested by Hetty was finally adopted.

“ Catherine had been in the habit of spending part of the summer with an old lady—a distant relation—living a few miles from the city. By my contrivance she was induced this year to go a month earlier than usual. I then addressed a letter to her as from one that had once enjoyed her favor, taxing her with inconstancy, and threatening that, if she did not meet him within three days at their old place of meeting—the house of Mrs. Masterton—he would expose her perfidy to one for whose good opinion she appeared lately to care more than for that of the writer. This I signed with the initials of a gentleman who lived in the neighborhood of Mrs. Masterton, and who had obtained considerable celebrity by his success among the fair.

The day after the departure of Catherine, as Bayard, who though no longer one of my family, seldom passed a day without calling upon me, was coming up stairs he was met by Hetty, who gave him the letter as one she had found in Miss Catherine’s room, observing that, not being able to read herself, nor willing to let Madam, as she called me, know more than she could help concerning any little secret that Miss Catherine might

have, she wished him to look at it and tell her if it was any thing she ought to send out to that young lady. He took it, and glancing over its contents, crushed it in his hand with an appearance of extreme agitation, and immediately left the house without saying a word.

"In a state of perturbation to which I had hitherto been a stranger, I waited all that day for the return of Bayard; but he came not again, nor for the next two days did I see or hear any thing of him. At length suspense grew to agony, and unable any longer to endure it, I sent on the morning of the third day to enquire after him. He came, to assure me, as he said, that he was quite well; but never were words and looks more at variance than his, and as I beheld in his countenance the misery he had recently suffered, I almost repented me of what I had done.

"After talking a while upon indifferent subjects, I mentioned the name of Catherine. He started as if a serpent had stung him, and rising abruptly, walked several times across the room with quick and unequal steps. Upon returning to his seat, he turned to me and said in a low, husky voice, 'Your pardon, Madam, I have allowed my emotion to carry me beyond all bounds. You cannot know why a familiar name—the curse of a blighted heart rest on it!—should have power to affect me thus. Though it may not have escaped your observation that I have long been attached to Catherine, you could not have conceived how deeply, devotedly, madly I loved her!—how for her sake I was willing to forego all the plans of interest and ambition I had so long and so fondly cherished; or that even in my present wretched circumstances I could be guilty of the madness of making her my wife!'

"'Your wife?' I exclaimed, 'Gracious Heaven! is Catherine your wife?'

"'She was,' he answered, 'but I have divorced her from my heart.'

"'Why,' I asked, 'was this kept from me?'

"'Because I would not have even you know the imprudence into which I was hurried by passion. But, while I was given up to her heart and soul, she made a cloak of me to cover her wantonness! Read that!' He put into my hands the letter I had written. I glanced it over.

"'This may be a forgery,' I said.

"'No Madam,' said he, fiercely, 'it is no forgery. She said it was when I went to her with it; not only said, but would have sworn it, had I not, to save her from perjury, spurned her from me as she knelt to do it. And he, too, whose initials are signed to it, said it was a forgery; but, though he would not acknowledge the letter, he did not refuse to fight me; and, if I did not kill him, it was not my fault, for I made no insulting show of magnanimity by firing into the air—as he did.'

"Now for the first time I suffered myself to look upon the crime I had committed in its proper light; and, as it appeared in all its hideousness before me, my soul shrunk back appalled. But no time was given for reflection. Scarce had Bayard concluded his last frightful sentence, when the door opened and Mrs. Masterton entered, and, without observing any of the common forms of civility, hurried up to me and eagerly asked,

"'Is Catherine here?'

"I answered in the negative.

"'Then,' said the old lady, dropping into a seat and bursting into tears, 'my worst fears are confirmed! She has destroyed herself!'

"'Rather,' said Bayard, 'she has fled with her paramour.'

"'How dare you, sir,' said Mrs. Masterton, rising indignantly, 'in my hearing couple the name of Catherine Seton with any thing so vile? Had not you judged from the evil of your

own corrupt heart, you never could have harbored a thought or breathed a word against the spotless purity of a character like her's! Wretched young man! her blood is upon your head!"

"I was stupified with horror, and could scarcely comprehend what Mrs. Masterton now told me; that Catherine, having spent the last two days in tears, was this morning no where to be found—but on her table was a note addressed to Mrs. Masterton, in which, after mentioning the injurious suspicions of her husband and making an asseveration of her innocence, she spoke of death as the only refuge for one so utterly destitute as she, and concluded with the hope that her memory might not suffer from the rashness of the act of which she was about to be guilty. Bayard had listened with the deepest attention to the story of the old lady, and as she concluded he said in a voice that struggled for utterance, "If she was indeed innocent——"

"She *was* indeed innocent! exclaimed Mrs. Masterton.

"Then," said he, "I am the most accursed thing on earth! and rose and left the room. And the feelings which his presence had restrained, now asserted the mastery over me they had been so long struggling to obtain, and I was borne to my chamber in violent hysterics.

"The misery I had intended for another had recoiled with fearful violence upon myself; and the powers of body and mind were alike prostrated by it. For some months the restoration of either health or reason was considered a matter of doubt; and, while my situation was kindly commiserated by my friends who, in attributing my illness to the death of the unfortunate Catherine, whose story was now known to every one, lavished encomiums upon the excess of my sensibility, the real cause of my sufferings was unknown to all but

Hetty, who guarded our secret with as much care as if it had been only her own. O that secret, Gulian, has ever since been like a worm in my heart—gnawing, gnawing, gnawing and never satisfied! and as I have wandered in strange lands, in search of that peace which the guilty seek in vain, how often have I wished to return to the religion of our fathers, that I might be able to unbosom myself to one whose duty, I knew, would oblige him to keep the trust inviolate. But to a step like this, the native pride of my heart and the prejudices of education were alike opposed; and I still continued to suffer in silence. Could I, like Bayard, who, plunging into the vortex of politics, after a short but brilliant career, has raised himself to a high rank among the distinguished men of our country, have gone forth into the world, not merely as a spectator of its doings but as an actor in them, I might in its confusion have found some moments of forgetfulness of the curse my crime has brought upon me. But that my sex forbade; and I have been doomed to a life of listlessness and remorse—brooding over my crime by day, and dreaming at night of its victim. Yet not alone in my dreams have I lately seen her. She stood by your side, Gulian, that day I met you in the orchard. Thence my terror then—and illness since. I have since thought of it as an intimation from heaven, that I should not think of bestowing happiness upon you, until I had cleared the memory of her whose opening happiness I had destroyed, from the aspersions which I had so wickedly—and for me so vainly—cast upon it. For this reason have I made this confession; and for this reason did I oblige you to promise to make it known to the world. I have done all I can—may I now have peace!"

It occurred to me during the progress of my mother's story, that the



widow Bayard, over whose early history so much mystery hung, was no other than Catherine Seton; and this opinion was confirmed to me by my uncle, who, upon my questioning him, acknowledged that the poor girl had fled to him because she had experienced the kindness of his brother, and that he could not find it in his heart to disappoint her, as she only sought protection and the means of making her own living. While we were still talking, a lad from the village came to summon us to the widow's, where, he said, something dreadful had happened. We obeyed, and upon our arrival found the usually quiet little cottage a scene of the most dreadful confusion, and crowded almost to suffocation by the idle and the curious. Something dreadful certainly had happened, but what—it was no easy matter to make out.

My first thought was of Mary, whom I found lying on the settee, looking very pale, with her head bandaged, and her mother kneeling at her side, while a strange gentleman, whom I mistook for a doctor, was holding her hand as if feeling her pulse. From her my attention was called to Hetty, who stood by the bed in an opposite corner of the room, wringing her hands and uttering the most dreadful shrieks, mingled with the wildest imprecations on herself; and on the bed was laid the lifeless form of one whose features, covered as they were with blood and dirt, I could scarcely recognize to be those of Joe Sherwood.

"Will no one tell me what has happened?" asked my uncle.

"Death!" exclaimed Hetty, "sudden and terrible, has happened to my boy!"

"What do you mean!"

"Do you not see that the son I loved beyond my own life is dead!"

"Your son, woman!—who was your son?"

"Deception is of no further use to

me—I will now tell you all. I was the mother of the boy you received as the suppositious child of your brother;—his father was a worthless man, who refused to make me amends by marriage for the injury he had done me. When, after the death of Mr. De Peyster, I sent him to you, of whose generous disposition I had often heard your brother speak, it was with the hope that, as your real nephew required nothing of you, you might make the pretended one your heir. On my arrival here I found in Mrs. Bayard one that I had long supposed dead, and then sprung up in my heart a new ambition for my son—an ambition, by marrying him to Mrs. Bayard's daughter, to ally him with some of the proudest families in our country. I made known my relationship to him; the discovery I had made, and the views I entertained for him; and, as he was really attached to the young lady, he readily agreed to assist me in the accomplishment of my plan. But the assiduities of my son, with all the assistance I could afford him, were entirely lost upon Miss Mary; and then we determined that force should effect what gentler means had failed to do. This afternoon, upon finding Master Gulian locked in the room with his mother, I told Joseph that what we had to do must be done immediately; so I came and prevailed upon Mrs. Bayard to let her daughter accompany us to S—, where I pretended I had business; but, instead of going to S—, we took the road to W—, and as we were driving rapidly along, the horses took fright and ran away. Miss Mary and I were thrown out of the wagon, which was soon after dashed to pieces, but my poor boy had got entangled in the reins and was dragged furiously along by the horses till they were stopped by that gentleman, who kindly took us into his carriage, but before we arrived here, my darling Joseph was dead!"

And here the wretched woman renewed her violent lamentations, accusing herself of all that had happened to her unfortunate son.

The stranger, now leaving the side of Mary, came forward and asked if she was not Hetty Pennimore.

"I am that miserable being," she answered. "Who is it asks?"

"Have you forgotten Bayard Hoffman?"

As this name was uttered, a wild shriek from the widow drew my attention to her, and as I turned towards her, I saw that she had fallen upon her face on the floor; but ere I could get to her assistance, she was raised in the arms of her long-estranged husband.

The explanation I had it in my power to give, immediately restored the husband and wife to each other; and then, having ascertained that the injuries of Mary amounted to but a few slight contusions, I left my uncle to direct the removal of the body of Joe, and hurried home to give my mother an account of what had occurred. But the consolation which my information was calculated to af-

ford, by relieving her mind of a portion of the guilt that had so long weighed so heavily upon it, was unhappily denied her—I found her dead! and, though I have since been made happy by the hand of my Mary and have all the enjoyments of wealth and the most refined society at command, I cannot always silence the murmurings of my heart that my unhappy parent was not permitted to remain among us a few hours longer; for then, on finding that she was not indeed guilty, as she had believed herself to be, of the death of Mrs. Hoffman, she might have exempted me from the painful task of publishing the follies and faults of one so dear to me in the world.

The ill-regulated mind of the wretched Hetty could afford her no support in the time of affliction, and after lingering a few months in utter imbecility of grief, the voice of her wailing was hushed in death; and in a sweet sunny spot of the same graveyard in which are laid my poor mother, Hetty and her son, do my kind old uncle Herman and no less kind aunt Gitty sleep side by side.

FOR THE CATHOLIC EXPOSITOR.

## DISSERTATION ON THE CANON OF THE HOLY SCRIPTURES IN THE CATHOLIC CHURCH, AND THE EPOCH OF ITS FIRST PROMULGATION.\*

1. By the *Canon of the Holy Scriptures*, we understand the catalogue of them which the church has published,† in order to serve as authority in re-

ligion,‡ in declaring which are the

\* From the *Annales de Philosophie Chretienne*, by the Abbe Sionnet.

† See Bianchini, *Vindiciae Scripturarum Canoniarum*.

‡ Thus St. Augustine in explaining how it came to pass that some writings composed by prophets, as we learn from Scripture itself, were not found in the canon. The following are his words: "The cause of this, I confess, is to me unknown. I am, however, of opinion,

books that contain the word of God, and thus separating them from the writings composed by heretics under the name of prophets and apostles.

2. The canon, in relation to the books which are therein contained, holds the same place, as in respect of dogmas, the decree which defines them. It does not give to the books the inspiration which they already possess from the very moment of their composition, but it clothes their inspiration with authenticity, and renders it as certain as it was possible; for the legislator who enacts laws is no less powerful to authenticate the collection of them, and the church, in promulgating the canon, is the infallible organ of God, the Author of the sacred Scriptures, so that the proof of the canonicity of a book is at the same time that of its divinity.

3. There is, nevertheless, this difference between the divinity and the canonicity of a book; that its divinity is the same thing as its inspiration, and its canonicity, the consequence of its insertion in the canon,\* an inser-

that those men to whom the Holy Spirit undoubtedly revealed the things that were to be of authority in religion, have been enabled, as men, to compose some things with historical diligence, as prophets, to write others by divine inspiration; and that these have been so distinguished, that the one may be ascribed as it were to themselves, but the other as to God speaking by them; and thus the former would belong to the fulness of knowledge, the latter to the authority of religion, in which authority the canon is maintained." S. Augustine de Civit. Dei, Lib. 18, cap. 38.

\* Lest any part of the present subject should seem to be neglected, it is necessary that we should state the distinction which is observed between divine and canonical authority. The Scripture, even from the day in which it was first written, had in itself divine authority, and remained the word of God, albeit it was not immediately admitted into any canon of the divine word. "A book," says Stapleton, "is

tion which is always posterior to its publication, and cannot take place, unless its inspiration be already certain, that is to say, unless a constant tradition teach that it has been so declared by Jesus Christ or his apostles; for the church does not decide from a special revelation, but her decisions are only an authentic declaration of the faith she has received from her Divine Founder.

4. This declaration becomes necessary, as often as the tradition of truth, which by the assistance of the Holy Ghost, remains ever living in the church,† has become obscured in some places by the false traditions that heresy endeavors to propagate; otherwise, this darkness would not permit us to discern the truth from error, but by a painful labor of which few men would be capable, and which would always leave in the mind a germ of incertitude. Hence St. Augustine declared, that he would not believe the gospel, had not the authority of the church impelled him to it;‡ for in his time the traditions set forth in support of spurious writings were so multiplied, that it became difficult to distinguish amongst them the one that was true.

5. The holy Council of Trent, wish-

*in itself sacred and divine, before it is received into the canon. But it is not canonical, nor can it, properly and truly speaking, be so called, unless it should have been received into the canon."* Divine and canonical authority are in fact widely different; divine authority is predicated of that, which is such of itself, canonical, of that which has been declared and defined by the church to be such, by a fixed canon and rule. De la Barre, *Vindiciæ librarum Deutero-canonicorum veteris Testamenti*. Sect. IV. chap. 1, in principio.

† See Conc. Trid. sess. VI. and XIII. in præmio.

‡ "I, indeed, would not believe the gospel, unless the authority of the Catholic Church moved me thereto." S. Aug. Con. epis. Fundam.



ing to prevent a similar obscurity, proclaimed in its fourth session, the canon of books which the Catholic church received, in the following terms: "The holy Oecumenical and general Council of Trent, in the Holy Ghost, lawfully assembled, the three aforesaid Legates of the Apostolic See presiding therein, having always this in view, that all errors being taken away, the purity of the gospel should be preserved in the church; which gospel, heretofore promised by the prophets in the holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with his own mouth, and which he afterwards commanded his apostles to preach to every creature, as the source of every saving truth and moral discipline: and clearly seeing that this truth and discipline is contained in the written word, and in the unwritten traditions, which, having been received by the apostles from the mouth of Christ himself, or from the same apostles, to whom they had been dictated by the Holy Spirit, have delivered as it were from hand to hand, come down even unto us: the holy synod, following the example of the orthodox fathers, with equal piety and reverence, receives and venerates all the books as well of the Old as of the New Testament, seeing that the same God is the author of both, likewise the traditions appertaining both to faith and morals, as dictated orally by Christ, or by the Holy Ghost, and preserved in the Catholic Church by a continual possession. The synod has therefore thought proper to annex to this decree a catalogue of the sacred books, lest any doubt might arise, which were those that were approved of. They are the following. Of the Old Testament the five books of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, first of Esdras, and second which is called, Nehemias, To-

bias, Judith, Esther, Job; the Psalter of David, in number one hundred and Psalms; Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor Prophets, to wit, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, two books of the Machabees, first and second. Of the New Testament, four Gospels, according to Matthew, Mark, Luke, and John. The Acts of the Apostles, written by Luke the Evangelist. The fourteen Epistles of Paul the Apostle: to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews: two Epistles of Peter the Apostle, three of John the Apostle, one of James the Apostle, one of Jude the Apostle, and the Apocalypse of John the Apostle."

6. This canon is given by the council as already ancient in the church.\* It is, in substance, admitted by the Greek schismatics, and by the oriental sects of the Jacobites and Nestorians separated from the Roman Church since the fifth century of our era, and who certainly could have borrowed nothing of her from the moment of their separation: for their hatred against the orthodox, and their obstinacy in adhering only to their own traditions, have always been too deep-seated for it to be possible for them to admit into their belief a variation favorable to the Catholics.

7. The faith of the churches of the East, concerning the inspired books, is proved: 1. By their canonical collections,† which rank in the number

\* It is sufficiently indicated by this expression: "having followed the examples of the orthodox fathers."

† For the Greeks, see the council *in trullo*; for the Jacobites, the collection

of laws of the church the canon of the Council of Carthage, in which the sacred books are thus enumerated: "It hath also seemed good, that nothing be read in the church under the name of divine Scriptures, except the canonical Scripture. Now these are the canonical Scriptures: of the Old Testament, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus the son of Nave (Josue), Judges, Ruth, four books of the Reigns, two of Paralipomenon, Job, the Psalter of David, five books of Solomon, the books of the twelve Prophets, Isaias, Jeremias, Ezechiel, Daniel, Tobias, Judith, Esther, two books of Esdras, and two books of the Machabees. Of the New Testament: four books of the Gospels, one book of the Acts of the Apostles, thirteen Epistles of Paul the Apostle, an Epistle of the same Apostle to the Hebrews: two of Peter the Apostle, three of John the Apostle, one of Jude the Apostle, and one of James: one book of the Apocalypse of John."\* 2. By the testimonies of their bishops, which may be met with in part, in the great work *De la Perpetuite*; testimonies which, although recent, merit every confidence, since

cited by the Abbe Renaudot, Tom. V., book IX., ch. 3, of the *Perpetuite de la foi*, and tome II. of the *Canons of the Church of Alexandria*, an Arabian manuscript brought from Egypt by Assemani, and cited at page 619 of the first volume of his *Bibliotheca Orientalis*: for the Nestorians, their canonical collections, the same with those of the Jacobites, with the addition of their particular synods, *Perpetuite* T. III., and especially the collections of Abulbircat and Ben Nassali, after which we copy the canon of sacred books admitted by the Nestorians, which will be found in a following paragraph.

\* The above comprehends the whole of the celebrated canon on the Holy Scriptures, being the 47th passed at the third Council of Carthage, during the pontificate of Pope Siricius, A. D. 379. Translator's Note.

they are conformable to the ancient law of these orientals, and that no change on this point has been possible, as we have already shown. The following are some of these testimonies.

8. The Protestants having induced Cyril Lucaris, Patriarch of Constantinople, to publish, as that of the Oriental Church, a profession of Calvinistic faith; the bishops of the East assembled at Jerusalem, in 1672, under their Patriarch Dositheus condemned this profession of faith as heretical, expressing themselves thus in relation to the sacred books. "Following the rule of the Church Catholic, we call Holy Scripture, all the books that Cyril enumerates as received in the Council of Laodicea, with the addition of those, which through malice or ignorance he terms apocryphal; namely, the Wisdom of Solomon, the book of Judith, Tobias, the history of the Dragon, the history of Susanna,† the Machabees, and the Wisdom of Sirach (Ecclesiasticus): we decree that these books are to be reckoned among the true books of Holy Scripture, and regarded as legitimate parts of this same Scripture, since they have been given to us as such by ancient custom, or rather by the Catholic Church which makes known to us the divinity of the Gospels and the other books of the Scripture; so that this church disowns for her children those who admit not those books. Even if all the ecclesiastical authors do not make mention of these books, they are found to be cited and placed in the number of books of the Holy Scripture by the Councils (that of Carthage amongst others), and the

† The two last chapters of Daniel, containing the histories of Bel and the Dragon, and of Susanna, are rejected by Protestants, under the plea that they are not to be met with in the Hebrew, but only in a Greek version. Translator's Note.

most ancient, as well as most celebrated theologians of the Catholic Church. We believe, therefore, that these books are canonical, and we confess that they are all Holy Scripture.”\*

9. At the same period, forty-five bishops, assembled at Constantinople, declared with their Patriarch Dionysius, “*that as the catalogue of the holy books had been drawn up by several councils, and among others, BY THE HOLY COUNCIL OF CARTHAGE, it was easy to ascertain, by means of this catalogue, which were the books the church received as Holy Scripture.*”†

10. One year before, in 1671, the Patriarch of Antioch, condemning the errors of the Calvinists, said, chap. XII.: “Know that the sacred books are the foundation of our faith, and that it is of them our Lord speaks in the pure gospel, where he tells us; ‘*Search the Scriptures, for the same are they that give testimony of me*,’ and likewise, ‘*Moses hath written concerning me*,’ and again, he says, as it is written in the holy gospel: ‘*Has not Isaias spoken well of you*?’ Furthermore, the Lord in the gospel, rehearses the testimonies of David and others. Thus has our Lord confirmed those holy books that were before the coming of the Lord Messias, in his having alleged from these testimonies, and having confirmed them. David has also said, that ‘*God has spoken in his saints.*’ Let then, these disobedient and self-willed men (the Calvinists), know that we receive all the sacred and divine books, of which mention is made *in the councils* of the orthodox church, and in all the writings of the holy fathers. And of the number of these books are: the Apocalypse, the Epistle of James, the

brother of the Lord, Tobias, Judith, the book of the Wisdom of Solomon, the book of Ecclesiasticus, and the Machabees. We receive them all and read them in the spotless, holy, and orthodox church.”‡

11. A similar profession of faith was made about the same time, in authentic acts, by the Archbishops of Bassora, Balbec, Zebda, and Beyrout,§ by the Bishop and the Syrians of Damascus;|| by the Patriarch of the Copts and Ethiopia;¶ by the Armenian Patriarch and Bishops of Cis;\*\* by the Armenian Archbishop of Isaphan, and his suffragans;†† by the Archbishops of Heraclea, Chalcedon, Cyricum, and Pisidia;‡‡ and lastly, by the Maronites of Syria, whose words are as follows: “We believe and profess, that the Church of the Messias is one upon the earth, namely, the Holy Catholic and Apostolic Church, which he hath redeemed with the price of his blood. That to her he has given the keys, to bind him that obeys her to the happiness of the communion of saints, and him that is a rebel to her, as a heathen and a publican. This church has never ceased to be manifest and visible in all ages, and at all times. . . . And by the power that has been given her from on high, she has ordained councils and canons, and has declared with inerrancy the holy books that are to be preserved, and to whose laws we must hold; and of the number of these books received are the books of Tobias, of Judith, of Wisdom, of Ecclesiasticus, and of Baruch.”§§

12. These attestations suffice to

† Vide Perpetuite de la foi, Tome II. f. 1242.

§ Ibid. f. 1255.

|| Ibid. f. 1260.

¶ Ibid. f. 1264.

\*\* Ibid. f. 1269.

†† Ibid. f. 1275.

‡‡ Ibid. f. 1119.

§§ Ibid. f. 1230.

\* Council of Jerusalem, chap. XVIII. apud Hardouin. Conc. Tom. XI.

† Perpetuite de la foi. Tom. II. De la Barre, Vindiciæ librorum deutero-canoniarum veteris testamenti, sec. III, cap. VI.



place beyond doubt the faith of the Greeks and Jacobites who have given them. That of the Nestorians is no less solidly established, by the testimonies of their principal authors, as Ebnassali in his *Nomocanon*, Abulbircat in his *Lampas tenebrarum*, Amrou Ebn Matai in his collection of canons, and Ebedjesu, Patriarch of the Nestorians, in his *catalogue*,\* all of whom give a canon of the sacred books, identical with ours. Among these testimonies we shall content ourselves with citing that of Ben Nassali, (or Ebnassali), who, in the second chapter of his canonical collection, says: "The books which the faithful receive from the church, are: of the Old Testament, 1. five books of the Law, 2. Josue, the son of Nun, 3. Judges, 4. Ruth, 5. Judith, 6. four books of Kings, 7. the volume of the words of the days, or the paralipomena, two books, 8. two books of Esdras the Scribe, 9. Esther, 10. Tobias, 11. the history of the three children, 12. Job, 13. the Psalms of David, 14. five books of the Wisdom of Solomon, the Parables, Ecclesiastes, the Canticle of Canticles, and Wisdom,† 15. sixteen books of Prophets, of whom four great; Isaias, Jeremias, Ezechiel, Daniel, and twelve lesser; lastly, the Wisdom of Jesu, son of Sirach, and the book of Joseph, the son of Gorion, which is the book of Machabees. Of the New Testament: the four Gospels, of Matthew, Mark, Luke, and John; the book of Acts; the book of the Catholic, containing seven Epistles, two of Peter, three of John, one of James, and one of Jude, the book of the Epistles of Paul, in

number fourteen, and the book of the Apocalypse of John."

We shall add to the above the following Index, which is found in the beginning of the Arabic version in use among the Nestorians. "1. The Law, five books. 2. The great and lesser Prophets. 3. Josue, the son of Nun. 4. Judges. 5. Samuel. 6. Kings. 7. Ruth. 8. Esther.—9. Judith. 10. The words of the days (Paralipomena). 11. Job. 12. Proverbs. 13. Ecclesiastes Cohelet. 14. The Canticle of Canticles. 15. Wisdom. 16. Jesus, the son of Sirach, or Ecclesiasticus. 17. The fragments of Esther, or Esther complete, after Theodotion and other Greek authors. 18. Tobias. 19. Esdras, first and second. 20. The book of Joseph, the son of Gorion, or the three books of Machabees. And lastly, 21. The book of Psalms."

This is sufficient to demonstrate, that it is to the ecclesiastical canon allusion is made, in the following curious passage, taken from an inscription erected at Si-gan-fou, in the year 781, of our era, by the Nestorians, who had at that time a prosperous establishment in the vast empire of China. "MI-XI-HO (the Messias), veiling himself, concealed the true majesty; he presented himself to men like unto man. . . . A Virgin brought forth the Holy in TA-TSIN (Judea): an admirable constellation announced the Blessed One. PO-SU (Persia) contemplated his light; he has perfected the ancient laws of the discourses made by twenty-four saints. . . . He has instituted, according to the pure spirit of the Trine-unity, a new religion which does not spend itself in words; he has given a being to good piety by the true faith. . . . This great affair being accomplished, he ascended at noon-day into the true. Twenty-seven books of Scriptures have been left."‡

\* Vide Assemani, Bibliotheca Orientalis, Tom. III., part I., and Perpetuite de la foi, Tom. III., fol. 1078.

† The number five, which is read at the beginning of this enumeration, proves that it has been by an error of the copyist, that Ecclesiasticus has been omitted at the end of the catalogue.

‡ For the translation we are indebted

13. The number of *twenty-seven* books for the New Testament, cannot call forth any objection, for we reckon as many in our Bibles. That of twenty-four for the Old Testament is formed, by the union of the five books of Moses under the name of the Law, the two first of Kings under that of Samuel, and the two last under that of Kings. The following is the subdivision of these books, such as I have been enabled to arrive at by consulting the catalogues of Ebed Jesu, Bennessalli, Amron Ebn Matai, and other Nestorian authors. "1. The Law; 2. Josue, the son of Nun; 3. Judges; 4. Ruth; 5. Judith; 6. Samuel; 7. Kings; 8. Two books of Paralipomena; 9. Two of Esdras; 10. Job; 11. The Psalms; 12. Proverbs; 13. Ecclesiastes; 14. Canticle of Canticles; 15. Wisdom; 16. Ecclesiasticus; 17. Isaias; 18. Jeremias and Baruch; 19. Ezechiel; 20. Daniel, with Susanna and the history of the three children; 21. The twelve minor Prophets; 22. Esther; 23. Tobias; 24. The book of Machabees."

14. If these proofs of the doctrine of the Eastern sects had need of confirmation, we should find it in the attestation of the Synod of Jerusalem, the fathers of which, after having declared their faith regarding the canon of the Scriptures, thus express themselves at the close of their sessions: "Heretics themselves furnish us with a most solid proof of the truth of the doctrines we have now expounded. The Nestorians, the Armenians, the Copts, the Syrians, and the Ethiopians; those who dwell under the equinoctial line, and beyond it towards the tropic of Capricorn; those heretics, who have severed themselves

from the Church Catholic, in each of them adopting an opinion of their own, some from the year 428, others at divers epochs, as we see by the acts of oecumenical councils; all these heretics, we repeat, are in agreement with the Catholic Church respecting the end and number of the sacraments, as well as upon all the other tenets we have explained above, save only the heresy peculiar to each of them. We at every moment meet with the proof of this agreement, in the conversation and intercourse of men, who from all the countries of the world repair to this City of Jerusalem, whether to dwell there or simply to visit it."\*

15. The tradition of the churches of the West, is no less formal in favor of the antiquity of the canon of the sacred books promulgated by the holy Council of Trent. To speak only of public and authentic acts emanating from the heads of the church, the representatives of Jesus Christ upon earth, Eugenius IV., in his Bull for the union of the Jacobites, published at the general Council of Florence, in public synodal session, February 4th, A. D. 1441, acknowledged it as already existing, when he said: "The holy Roman Church confesses that the one and self-same God is the author of the Old and of the New Testament, to wit, of the Law, the Prophets, and the Gospels, seeing that the same Holy Spirit hath inspired the saints of either Testament, of which the church receives and venerates the books that are contained under the following titles: Five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Josue, Judges, Ruth, four books of Kings, two of Paralipomena, Esdras, Nehemias, Tobias, Judith, Esther, Job, the

to that made by Visdelon, Bishop of Claudiopolis, published in the supplement to the *Bibliotheca Orientalis*, of Herbelot. It has been also inserted in *Annales de Philosophie Chretienne*, Nos. 68 and 69.

\* See the Synod of Jerusalem against the errors of the Calvinists in Hardouin's Collection of Councils, Tome XI. Paris, 1715.

Psalms of David, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, Baruch, Ezechiel, Daniel, the twelve minor Prophets, namely, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias; two books of Machabees. The four Gospels, of St. Matthew, St. Mark, St. Luke, and St. John; fourteen Epistles of St. Paul to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; two Epistles of St. Peter, three of St. John, one of St. James, one of St. Jude, the Acts of the Apostles, and the Apocalypse of St. John.”\*

16. More than a thousand years before, in 405, Pope Innocent I., in a decree, which in the ninth century one of his successors (Nicholas I.,) declared to be generally acknowledged for the rule of faith for the Christian,† in the matter of the inspi-

\* Vide the Councils by Labbe and Cossart, Tom. XIII.

† This Pope thus expresses himself in his Letter to all the Bishops of Gaul, while disputing against those, who would only receive as laws, the decrees that were in the *Code of Canons*. “But wherefore need we dwell much on this subject, since we do not at present receive the Divine Scriptures themselves of the Old and New Testament, if we are to give ear to these men? For neither of these is found inserted in the code of ecclesiastical canons. But they will make answer, saying, that among

ration of the holy books, showed that the canon had been fixed before his era, when he wrote: “The adjoined catalogue shows you what are the books received in the canon of the Holy Scripture. These are they that you desired to be admonished of, as follows: “Five books of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Jesus, *the son of Nave* (Josue), one book; Kings, four books, together with Ruth; sixteen books of Prophets; five books of Solomon; the Psalter. Of histories, Job, one book; Tobias, one book; Esther, one book; Judith, one book; two books of Machabees, two of Esdras, and two of Paralipomenon. Likewise, of the New Testament: four books of the Gospels; fourteen Epistles of Paul the Apostle, three of John, two of Peter; an Epistle of Jude, and one of James; the Acts of the Apostles, and the Apocalypse of John.”‡ W. E. M'C.

the canons may be found a chapter of the holy Pope Innocent, *from whose authority it may be shown, that both Testaments are to be received*. . . . To them we will reply, that if the Old and New Testaments are to be received, not because they may be found annexed to the code of canons, but because a decree of the holy Pope Innocent appears to have been passed *concerning those books that are to be received*, it doubtless remains that the decretals are to be received.” The date of the letter is A. D. 865.—Labbe and Cossart, Councils, T. VIII.

‡ Letter of Pope Innocent to Exuperius, Bishop of Toulouse, A. D. 405.—Apud. Mansi. Conc. Coll., Tom. IV., fol. 1040.



FOR THE CATHOLIC EXPOSITOR.

## LINES TO THE VERY REV. JOHN POWER, D. D.

BY JOHN AUGUSTUS SHEA.

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Were all the minds who know thee well and long  
Concentered but in mine ; and every year  
Thro' which their admiration grew more strong  
Were with its grateful mem'ries treasur'd there,  
Then could I twine, not wreaths from one poor heart  
But from devoted thousands ; and thus weave  
A "garden of the soul," which would impart  
Garlands of love to bloom beyond the grave.

But I can only tell how went thy fame  
Thro' the primeval forests : how their streams  
Once dark, now bear the altar's mirror'd flame ;  
And how aloft the cross of Calvary gleams.  
Thus did the apostle of the Indies bear  
To long benighted lands the gospel's light  
Till their remotest shores rejoiced to hear  
Of glorious world's unveiled to mortal sight.

Placed by high Heaven as pastor in a land  
Whose hues of mind were various and strange,  
And multitudinous as the sea-side sand  
And yet of broadly intellectual range,  
With what expansive grasp of mental sight  
Thou'st watched their phases, traced them to their source,  
And analyzed them with a master's might,  
And from their nature understood their force.

Thus heavenly Wisdom heralding the way,  
While Learning forth her classic banner spread,  
Didst thou like XAVIER point the gospel ray  
Calling to life and light the living dead.  
Long ruling prejudice abash'd became,  
And Error shriek'd to see her empire die :  
And Bigotry, few other minds could tame  
Repentant wept beneath thy meek reply.

Yet 'mid those charities of earth and heaven,  
Full many a thought is retrospective cast  
To that Green Isle where centuries have given  
Genius and truth and learning vainly vast,

To call her olden glories from the tomb—  
 To strike her harp once more “thro’ Tara’s halls—”  
 To see again her Red-Branch prowess bloom,  
 Or wake the anthem thro’ the abbey’s walls.

No wild, utopian fancy, tinselled o’er  
 With evanescent triumphs—fever-born,  
 Is thine, thy country’s freedom to restore ;  
 But mind increasing onward like the morn,—  
 Sense of her sufferings prudently defin’d,—  
 And iron resolution—these allied  
 Are thine, thy land to raise where Heaven designed.

Thy church—the rock-built refuge of the world—  
 Columbia chosen for her virtues’ cause—  
 Thy native island’s banner broad unfurl’d  
 And sacred freedom’s universal laws—  
 To see all these triumphant is thy prayer ;  
 To advocate that triumph is thy pride ;  
 And may kind Heaven in wisdom deign to spare  
 Until that prayer, in thee, be glorified.

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FOR THE CATHOLIC EXPOSITOR.

## DATES.\*

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By the word *Dates* is meant the annotation of the place and time, in which diplomas, acts, letters, &c. &c., have been given, or written under the ordinary formula, *Given this, &c.*—This word is derived from the Latin *datum*, or *data*.

In order to pursue a regular plan, and to shed more light on this subject, it will be proper to divide dates into four classes: dates of *times*, of *places*, of *persons*, and of *facts*.—These four comprise nearly all sorts of dates, into the detail of which, we are about introducing our readers.

*Dates of Times.*—Of these, two

sorts must be distinguished: some vague and indeterminate, and others special. The first announce but one indefinite series of years, for example: *regnante Domino Nostra Jesu Christo*; meaning from the establishment of Christianity. This formula prevailed in the third century, as may be seen in the Acts of the Martyrs. It became likewise of common usage from the seventh to the twelfth century, but generally accompanied with some other chronological note. A similar form of dates obtained also, but a little less vague, in the middle ages: *under the reign* of such a king, *under the pontificate of*—. The special dates of times determine the year, the month, the week, the day, and sometimes even, though rarely,

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\* For the substance of this paper we are indebted to the *Annales de Philosophie Chretienne*.

the hour. All these epochs are of singular utility in the study of antiquity ; but they are exposed to much discussion and difficulty, as we may judge from the following details.

*Date from the creation of the world.*

—This was always the favorite date of the Greek Fathers and other Greek writers. They adopted it universally. We must only observe that they always invariably commenced their years on the first of September, as well as the indiction when they made use of it.

*Date of the Indiction.*—The most ancient date of time in the West, is that of the indiction. There are four kinds : the JULIAN, which owed its institution to Julius Cæsar ; the CONSTANTINOPOLITAN, which was used before Justinian ; the IMPERIAL or CÆSARIAN, which starts from the 24th of September ; and the ROMAN or PONTIFICAL, beginning on the first of January, which was substituted in lieu of the former, and was followed, especially in the bulls of the popes, from the ninth century to the fourteenth, with, however, some variations. It is not astonishing that the dates of the indiction vary on account of the fixed periods from which they start. Though there can be no doubt that since the reign of Constantine, the years were computed by indications, (we speak of the Imperial or Cæsarea), still we do not find any anterior to the Emperor Constantius, and even before the Council held at Rome, under Pope Julius I., anno 342, no Latin author makes mention of the date of indications ; and Saint Ambrose speaks of it as of recent occurrence.\* St. Athanasius is the first ecclesiastical author who has used this date. It was adopted by the Kings of France of the second race, and by them transmitted to the German Emperors.—Mabillon fixes it to the reign of Charlemagne for the general use of princes,

but it is certain that before the eighth century, it was adopted in France, and in the councils and monuments. In the fifth century, Victorius introduced it with his paschal cycle : and, moreover, it is probable that the Gauls followed the usage of the Romans who then ruled over them.

This date was introduced among the English, when St. Augustine carried to them the light of the gospel.

*Date of Indiction in the Bulls.*—

Dates, in general, having commenced in the apostolic letters, and rescripts only in the Decretals of St. Siricius, we must **not** look farther back for that of indiction. A letter of Pope Felix, anno 490, furnishes us with the most ancient example of a similar date. Nine years after, it appeared in a letter of Pope Symmachus. It is not true, therefore, that St. Gregory was the first to use it in his letters, as Dom Ceillier has stated.†—During the 7th, 8th, 9th, 10th, and 11th centuries, this date is found in the bulls, letters, and privileges of the popes. But it must be observed that, especially since Gregory VII., the popes made use more freely of the Roman indiction which commenced on the 1st of January ; and that, since Leo IX., the indiction commenced more rarely on the 1st of January than the 1st of September. This rule, though pretty general, is not without exceptions. In the 11th as well as in the 12th century, immediately after Urban III., the date of indiction was excluded from the smaller bulls.—Gregory VIII. restored it ; but his successor did it away again, and was imitated by those who followed him. In the 13th century, the variations, occasioned by the different points of starting, continued, as in the preceding, even in the consistorial bulls.

*Indiction in the ecclesiastical acts.*

—The date of indiction was much in vogue in the ecclesiastical acts of the

\* De Noe et Arca, cap. XVII. n. 60.

† Tom. XVII., p. 223.



8th century. During the 9th, 10th, and 11th centuries, the *CONSTANTINIAN* indiction was used in France, Germany, England, and even Italy. Nevertheless, even in the 12th and 13th, the Roman indiction was generally adopted: but in the 14th and 15th, the Imperial, commencing on the 24th of September, was followed in France, Germany, and England.

*Indiction in diplomas and other lay acts.*—It is certain, that in diplomas and other lay acts, there is no trace of the epoch of indiction, before the reign of Constantine. That Italy, in the 5th century, commenced it on the 1st of September: \* that the Mesorings did not use it in their diplomas: that in the 7th century, it was in use in England: † that in the 8th, it was common in private documents, and is found, too, in the diplomas of the French Kings, as also in Italy. ‡ The Greek indiction commenced on the 1st of September, and the Roman on the 1st of January, were indifferently adopted by the Carlovingians: § but in the 10th and 11th centuries, the former was general, and the most used in France, England, and Germany. Still the French, in the 11th, following the example of the court of Rome, often began the indiction on the 1st of January, and finished it with the year. From the commencement of the 12th century, the use of this date became very rare in the *royal letters* of France: it was entirely abolished by Louis the Young, and, in general, the indiction was preserved but in Italy alone. The Roman indiction prevailed for a long time in the church; but it was only since the pontificate of Innocent XII., that it was resumed in the greater bulls.

*Dates of the cycle, paschal term,*

*epact, &c.*—In the times when a distinguished rank was given among men of letters, to those who were versed in the science of ecclesiastical computation, we discover dates of all kinds. All were put under contribution in order to distinguish themselves: *cycle, paschal term, Epact, &c.*

It was about the 9th century, that these dates began to appear on the ecclesiastical acts, and in the middle of that century, they were introduced into private chartas. In the 12th and 13th centuries, they appear in both with a sort of grotesque affectation. The most ancient monuments that prove the use of the Epact, mount up to the 8th century.

*Date of the Olympiads.*—These were not the ancient Greek Olympiads, but merely a reign divided, as nearly as possible, into four parts; and on this account, seem to belong rather to *personal dates*.

*Date or era of the Turks.*—In treating of eras, we confine ourselves to what we have now especially in view. Consequently we do not intend speaking of the eras of the *Martyrs*, or of *Dioclesian*, or of *Antioch*, or of *Alexandria*, and others, of which there never was, perhaps, mention made in charters. We refer to that of the Turks, *en passant*, merely because there are some documents found bearing the date of the era of the Arabs. The Turkish era is called *hegyra*, which signifies *flight*: it was, in effect, the epoch of the flight of Mahommed from Mecca to Medina, which happened on the 16th of July, anno Christi, 622. It was Omar III., Emperor of the Saracens, who ordained that the years should be computed from the *Hegyra*. The year of the Arabs is lunar, and composed precisely of twelve moons.

*Date or era of the Armenians.*—This date is of no other use in diplomacy, than that it is to be found in some titles written in French, under the denomination of *Lettreure*: it

\* Du Cange., Gloss. Latin, Tom. III., Coll. 1395.

† Hakes, Dissertat. Epist., p. 80.

‡ Annal. Bened. T. II., p. 109.

§ Vaisette, Hist. de Lang., T. I. p. 748.

commences on the 9th of July, 552.

*Date or era of Pisa.*—This era, which differs from ours only, inasmuch as it precedes it by one year, was sometimes followed in France, particularly in the twelfth century.

*Date or era of Spain.*—This commences thirty-eight years complete, before the birth of Christ—the epoch of the reduction of Spain under the obedience of Augustus. This date was either cited all alone in the acts of the country, or it was accompanied by the date of the Christian era, as was the case in the 12th and 13th centuries. In the 14th, the Spaniards ceased to make use of their era, and substituted the year of the incarnation: it was totally abandoned in Arragon, in 1359. From 1350, Peter of Arragon, forbade it in the kingdoms of Castille and Arragon; it was entirely proscribed in 1384. Portugal abandoned the Spanish era, and determined to follow the common use in 1416.

*Christian date or era.*—The Christian era appears in acts and monuments under so many forms, that it is necessary to have a clear idea of it. *The year of grace, the year of the nativity, the year of the incarnation, the year of trabea carnis indutas,\** were the different denominations of the Christian eras.

*The year of grace, anno Gratiae.*—This was in use in the 12th century. It was so called, because it started from the birth of Christ. In the 13th century, it was the most common in France and Germany. In the 14th, it appears generally in lay acts, and has continued to our times. Any act dated *anno gratiae*, before the 12th century, must be regarded as suspicious.

*The year of the nativity.*—This date, *a nativitate*, starts from the commencement of Christianity, or the

law of grace; so that in Languedoc, in the 12th century, it was often confounded with that of the *incarnation*. In the 9th century, we find a similar date, *Anno Domini*. Of this, there is an example in the charta of the foundation of the Abbey of Bonneval, near the Castil-Sarragin, in 847.† Denys-le-Petit, in the 6th century, is generally believed to have introduced the custom of computing the years from the birth or incarnation of Christ.

*The year of the Incarnation.*—This date *anno ab incarnatione*, was very common in the 12th century, before the Council of Leptines, as we find it in the capitulary of Carloman, in the year 742.‡ On this subject, many learned men, and among them, Muratori and Lenglet du Fremoi, have been mistaken.

This date is found sometimes in bulls in the 9th century; but not so often as at the end of the 10th. In 11th, it was admitted only in the most solemn bulls. We must observe that, since Leo IX., who rendered this date more common, the bulls began more generally the year of the incarnation from the 25th of March, than from the 1st of January. This rule is not, however, without exceptions; for, to the reign of Nicholas II., exclusively, we find most frequently the date *Anno Domini*: and it was his successor only who invariably used *ab incarnatione*.

In the 13th century, the variations on the fixed point of the year of the incarnation, which was commenced on the first of January, or on the 25th of December, or on the 24th of March, or even at Easter, continued as in the preceding; but this sort of date in the 13th and 14th centuries, was not, by a good deal, as common as in the 12th. Eugenius IV., at the repre-

† Vaisette, Hist. de Lang. T. I. col. 94.

‡ Acta S. S. Bened. Sæc. 3, part II., p. 48.

\* Ducange, Gloss.

sentation of Blondus de Forti, secretary of the consistory, renewed the date of the *incarnation*, which had fallen into desuetude, and wished to have it restored with exactitude, in the bulls and rescripts. Of this date, he is not the author, as some writers have asserted, but merely the restorer. This date, since that pope, has subsisted to our days in bulls, properly so called, or sealed with lead.

*The year trabea carnis indutus.*—This is found in some ecclesiastical acts in the 11th and 12th centuries, and is the same as the preceding, though differently expressed.

*The year of the Passion of Christ.*—This occurs frequently in the ecclesiastical acts of the 11th century, and is sometimes confounded with the year of the incarnation: and as there was no exact certainty concerning the duration of Christ's life, it was subject to many variations.

*Year of the reign of Christ.*—This was merely a general date to mark simply the time of Christianity, without any chronological note. But sometimes it was accompanied with the date of the year proper, as if it were written for example: the 1819th year of the reign of Christ. The encyclical letter which the Church of Smyrna addressed to the other churches, towards the year 166, regarding the martyrdom of St. Polycarp, is the most ancient monument in which is used the formula *regnante Jesu Christo*, so common in the middle ages. After the 11th century inclusively it disappears.

In the classification of the *dates of time*, are comprised those of the months, days, and hours, as well as the *feua's*, *Sundays*, and *festivals*.

*Dates of the month.*—These are acts dated on the month without the day: but that of the day is always accompanied with the month. From the year 1000, down to the 15th century, this date was used in a singular manner in Italy and some other places.

They divided each month into two equal parts, in the month of thirty days, and unequal parts in the others: so that in the latter, the first part consisted of sixteen days, and the second of fifteen. They characterised the first part of every month with the words *intrante*, or *ineuente mense*; and the second with *mense exeunte*, *stante*, *instante*, *astante*, *restante*.—The days of the first portion of the month were marked 1, 2, 3, &c., according to their direct order: those of the second followed the retrograde order. Thus the date XV *die exeunte Januaria*, was the 17th of January, XIV *die exeunte*, the 18th, and so on. This date was one of those that were most universally followed.

*Dates of the weeks and days.*—The date of weeks rarely enters into any acts; but that of the day was very common. The Roman dates of Kalends, Nones, and Ides, was very much in vogue as late as the 13th century. The date of the day of the month is found in the most ancient diplomatic monuments, both secular and ecclesiastical. A diploma of the Emperor Galba, the only one extant of the 1st century, inscribed on two tables of brass attached together in the form of two leaves of a book, is dated with the day of the month.—The letter of St. Ignatius to the Romans, of the second century, bears the date of the day by Kalends; as also the encyclical letter of the Church of Smyrna, to which we before referred. The original bulls were almost always marked with the day of the month. During the first five centuries, the date was expressed by Kalends, Nones, and Ides; but since the end of the 6th, to the close of the 11th, some exhibit the modern mode of dating. Since 1450, this form was reserved for briefs, and that of Kalends for bulls.

*Date of the hour.*—This is one of the rarest kind. It is, however, found in the letter above mentioned, of the



Church of Smyrna. Since that epoch to the 13th century, it is not discovered. In an act towards the end of the 14th century, it is singularly expressed. We find it thus: *Die Sexta Augusti, hora quasi post occasum solis, die tamen adhuc existente, adeo quod una litera posset legi.*\* This manner of expressing the hour of twilight, is original indeed.

*Dates of Ferias, Sundays, and Feasts.*—These dates are to be found even before the 9th century. In the 13th, they became more frequent, we might say almost general. Before, it was usual to date not by Monday, Tuesday, &c., but by *feria, secunda, tertia, &c.* It was only since the 13th century, that it became the usage to date on such a day, before or after such or such a Sunday, or feast, or on such a day of the octave.

The dates of Sundays and festivals, are seen, for the first time, in the 9th century. In the 12th, the date of the Sunday is sometimes designated by the first words of the Introit of the Mass; for example, the Sunday *Indica*, or *Lætare*, or as now, *in albis*.—This was very common in the 13th century, in ecclesiastical acts. In the history of Dauphine, we find a diploma of Humbert I., dated in 1302, *in die Dominica carnis privii novi*; meaning the first Sunday in Lent.—There was also *privii veteris*; thus distinguishing the old and new, because before the Lent had been advanced four days, to make up for the Sundays on which there was no fast, the Sunday which is now the first of Lent, was then the Sunday on which meat was used. The *Dominica privii veteris* was Quinquagesima.

*Lunar dates.*—Since the 9th, and particularly the 11th centuries, when the ecclesiastical calculation was pursued with ardor, we meet the dates of the day, of the moon, the movable feasts, and other chronological notes,

which are not sufficiently specified to give us to understand the exact period of time they mean to indicate.

*Local dates.*—These exhibit the city, place, or castle, where a diploma has been written. Before the 12th century, the town or palace in which the instrument was drawn up, are seldom specified: in the 13th, even the hall is designated. It was not till the 9th century, that the local date was introduced into bulls. The first instance was given by John VIII.

This form of date in general is very ancient though inconstant.

*Dates of persons.*—By this is meant the dates which assign the epoch of the elevation of an individual to any dignity, or which take their departure from that epoch. Thus the dates of consuls or consulships, of emperors, or their elevation to the empire, of popes, of bishops, &c.

*Date of the consulship.*—By the Roman laws, every act that did not bear the date of the day and consul, was null and void. But these laws did not regard the original acts, and the authenticity of copies did not depend on these dates. Instead of the date of the consuls, it was sometimes customary to date such or such a year after the consulship of such or such a person. Or, likewise, especially in the 5th century, but one consul was named in the acts made in the West, and then there was question of the Consul of the West.

*Date of the consulship in bulls.*—The four first centuries furnish no documents on this subject. The letters of the popes of the 5th, are dated according to the month of the consulship, or after the consulship. During this and the following century, it often happened that there was but one consul; but independently of this reason, from the end of the pontificate of Gelasius, it is rare to find letters of the popes dated under two consuls: because in the East, the date referred to the consul of the East, and in the

\* Dipl. Pratiq. p. III.

West, to the consul of the West.—Under Pope Vigilius, towards the 4th century, began the famous epoch of the consulate of Basilius, which was followed down to 567. The bulls of privileges in the 7th century, generally present the date of the consulship of the emperors, and all those not thus dated are apocryphal. The popes followed the same custom in some papers in the 8th, and even 9th century, in spite of the restoration of the empire of the West. But the last time that we find in any papal bull traces of the post-consulship of the emperors, is in the bull of Formosus.

*Date of the consulship in the ecclesiastical acts.*—The acts of the martyrdom of St. Ignatius, bear the consular date.\* In the 4th century, these acts, except professions of faith, likewise bear the same date. The Council of Africa, held under Innocent I., in the 5th century, made it obligatory in the 56th canon, in letters of ordination. This usage was then followed by the Gauls, although they no longer constituted a part of the empire.

*Date of the consulship in diplomas, &c.*—The imperial laws of the first four centuries are dated by the day,

the month, the place, and the consuls. Sometimes, however, one of these dates is wanting: and the consulship of the emperors create most confusion. The vacant time of the consulship we find expressed by this original formula: *sub consulibus quos nominabunt Augusti.*

*Date of the popes, bishops, &c.*—Before the 9th century, this date was very rare. But after the erection of great fiefs into sovereignties, the bishops believed themselves entitled to the same elevation, and aspired to the same honor. They then dated from their episcopacy. As in the 13th century, there was an extraordinary parade of dates, we find those even of abbots, archdeacons, &c.

From the 7th century, the date of the pontificate of the popes was in use, though not general. In the 8th, it was more common, but then it was ordinarily fixed to the day of their consecration. We must remark, that since the 14th century, the Roman Chancery computes the years of a pontificate—not from the day of election, but from that of the coronation.

\* Ruinart, p. 22, 2nd edition.

## IRISH SCENES, RUINS, AND RELICS.

### LOUGH ERNE.

"'Tis not in the power of pen to trace  
The beauties of that sylvan place;  
'Twould take a painter's magic hand  
To image forth the wild, the grand;  
Painter and poet should unite,  
To draw the varied scenery right."

That lucid and lovely lake of pastoral isles, and grove-garnished shores, is chiefly situated in the

county of Fermanagh, where it extends to the length of fifty miles, and expands, at some points, to the breadth of thirteen; covering, with its limpid waters, an area of 4,800 Irish acres. If Salvator Rosa would prefer, for the exercise of his graphic genius, the wild magnificence and picturesque sublimity which characterize the bold and impressive scenery of Killarney, Claude de Lorraine

would catch inspiration, were he to stand on the summit of Churchhill, from which a panoramic view of the charming landscape of Lough Erne can be seen to advantage, and contemplate an expanse of crystal water, shining and reflecting like a mirror set in a frame of emerald. How his admiration and enthusiasm would glow to behold an irregular dispersion of four hundred verdant isles, as luxuriant in foliage, and soft in shading, as the hanging gardens of Babylon, speckling and enamelling the surface of the limpid lake. Many of these Thessalian islands are richly ornamented with Palladian villas and Florel domains; and on the peering peaks of some of them are the ivy-braided ruins of pinnacled abbeys, and bastioned castles, serving at once to impart the attributes of the romantic and picturesque to the scene; and to recall to the historical mind brilliant recollections and pleasing associations of that glorious era, when Ireland was the great fountain that supplied Europe with literature, religion and chivalry. By the intervention of wooded promontories, and cultivated peninsulas, which enbosom some elegant mansions, the lough is partially divided into what is called the "upper and lower lakes." The upper portion extends from Enniskillen to Belturbet, in the county of Cavan, and the other branch of it terminates at the town of Ballyshannon, in the county of Donegal; where, after precipitating its turbulent billows down a rocky cataract, it is submerged in the ocean. At the next and thriving little town of Beleek, three miles south of Ballyshannon, the land and water beauties of the lake assume a most interesting character. Here the traveller will admire the river Erne, tumbling its white-crested waves down the rocky precipices of Beleek; as well as the shrub-clad knolls, and the grassy dingles of *Bo-island*, and the beauti-

ful domain, and picturesque mansion of Castle Caldwell, crowning the amphitheatrical banks of a magnificent promontory, that extends itself, like a gigantic green mole, three miles into the lustrous lake.

In the prospective, beyond Castle Caldwell, the daring outline is swept by a nobly curved ridge of mountains, whose summits are diademed with azure clouds. As you journey on to Enniskillen, the lake and its shores present a succession of scenic and pictorial attractions. Within five miles of Enniskillen, the glowing landscape becomes exceedingly interesting and magnificent; a cluster of cottage-studded isles spring up in the pride of bloom and beauty, while, high above all, the lofty "*pollo-fouca*" (the puck's hole) elevates its emerald and sapphire crown as the mountain monarch of the scene. The Island of Ely, where the Marquis of Ely sometimes resides during the summer months in a fairy cottage, so wreathed with roses and flowering shrubs that Cleopatra would have selected it for herself and Antony, is beautifully decorated with all the taste of landscape gardening. Castle Hume, an old stately mansion, situated on a peninsula that is diversified by conical hills, crowned with groves of oaks and elms, and by intervening valleys of a pastoral character, adds interest and variety to the picturesque combination of the scene which, as Thompson says, "smiles around."

When the traveller, proceeding along the road on the margin of the lake, approaches within two miles of Enniskillen, he will stop to gaze on the magnificent round tower, and the church, and abbey ruins of the far-famed Island of Devenish, which is a pantheon of antiquities, and a monument of the piety and genius which gave such celebrity to that isle, from the seventh to the sixteenth century. The round tower is an elegant specimen of the ingenuity and taste of the



Irish artisans of the sixth century, who, in the form and structure of these national and native edifices, with which Ireland abounds, established a distinct and peculiar order of architecture, which may be justly and appropriately termed the *Irish*. This fine tower, composed of chiselled lime-stone, so ingeniously jointed in the wall, that the mortar is not perceptible, is seventy feet in height to the parapet, from which a conical roof springs to the elevation of fifteen; it is forty-eight in circumference at the base, and the wall is almost four feet in thickness. The assaults of time have not injured it; they only imparted to it an air of "sombre sumptuousness." If the vandal hand of man be not raised against this venerable pile of antiquity, it will survive, in its present palmy pride, a thousand ages yet to come.

Sir James Ware informs us, that the first priory on this island was founded and dedicated to the B. V. Mary, by St. Molasse Maguire, the Abbot of Devenish, in A. D. 553. That Saint, a man of great piety and erudition, died in 571, and his successor erected a Gothic chapel over his remains, which is now a heap of weed-covered ruins. From the annals of Ulster we learn, that in 947, O'Donnell, prince of Tyrconnell, rebuilt and re-edified the abbey of St. Molasse, with great grandeur of architecture and sculpture. The Abbots and Friars of this religious house, acquired enviable celebrity for their sanctity and eloquence, so that until the suppression of monastic institutions, by the lewd tyrant, Henry VIII., Devenish was consequently the resort of crowds of penitents and pilgrims from all parts of England and Ireland. About the middle of the last century, some heartless Orange Goth laid the hands of devastation and demolition on the Abbey as well as on the Chapel-tomb of St. Molasse, by taking out of the walls the sculptured marble, window frames,

and door architraves, for the purpose of decorating a house which he was then building for himself, in the vicinity of the Lake. But, like the cornices and fragments of friezes that have escaped the vile depredations of the Parthenon, there are in the affecting ruins of the Devenish pilasters, mullions, and sculptured arches, that attest and proclaim the ancient perfection of architecture and sculpture in Ireland. Flemming, in his miscellanies, says, that the black marble of which the Abbey had been originally built, was transported by sea, from Waterford to Donegal, and from thence conveyed to Devenish. The Gothic arch of the transept, still retaining its primitive embellishments, presents tracery of exquisite workmanship. Over the corona of this arch, rises a square belfry tower, which is flanked, at each angle, by a Gothic pillar richly *fevillaged*. The parapet of the tower is ascended by a beautiful sculptured winding staircase of eighty-three marble steps.

The prospect which will display itself to the view of the spectator who ascends to the summit of this tower, is imposing, contrasted, and delightful; as the varied scenes that pass before his eyes, as it were, in procession, are calculated to awaken a sweet poetic association, when the retiring beams of the setting sun "shed his parting smiles" on the beautiful landscape, which would tend to lap the muse of Byron in an Elysium of romantic inspiration. The charming residence of Lord Erne, and the turrets of Crum Castle, and the spires and towers of the town of Belturbet, are picturesque objects, finely grouped in the remote background of the animated landscape.

In the Cemetery, attached to the Abbey, are still remaining the mouldering fragments of several tombs, which were raised to commemorate the memories of the O'Donnell's Maguires, and O'Reillys.

The Island contains seventy-three

acres of rich pasturage, which is grazed upon by large flocks of sheep, that are conveyed from the shore in boats. The gay and prosperous town of Enniskillen will be the sub-

ject of a future article. The magnificent canal, destined to connect Lough Neagh with this lake, will contribute materially to the affluence of Enniskillen.

## A GLANCE AT THE CATHOLIC QUESTION.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

### INTRODUCTION.

A glance at the real state of the Catholic question, may not be without some beneficial result. In reading over the recent productions published with the view of increasing the prejudices of the American people against the Church, and in contemplating the other efforts made to render her doctrines and priesthood odious in the public estimation, it occurred to me, that a short essay, fairly, calmly, and decorously addressed to my countrymen, might tend to obviate the mischief. I enter not into the field of controversy: I stand upon our own premises, and merely present the character of our religion, in its genuine light, to the world. The investigation into the causes of the great excitement which has of late spread itself so widely and fearfully, is a subject worthy of serious consideration. To this I invite the reader in the following pages—and I do so as the friend of peace, charity and union among all the members of our glorious republic.

### THE EXCITEMENT AGAINST THE CATHOLIC RELIGION.

That there exists, from one extremity of this great Republic to the other, an extraordinary excitement

against the Catholic Church, there can be no doubt. "Popery"—as our holy religion is now styled—has become, to a vast portion of our fellow-countrymen, an object of detestation and horror. The name of Saladin was never more dreadful to mothers in the days of the crusades, than is, at present, among us—a free and inquiring people—that of the Roman Pontiff. When they hear it mentioned, they hug their infants to their breasts and shudder! I verily believe that the Prophet of Mecca is considered by not a few American Christians, as less of an impostor than the venerable Chiaramonti or the present incumbent in the pontifical chair—Gregory XVI. It would appear, that the triple crown, which for so many ages, was held in singular veneration by the great, and powerful, and wise, of former days, and which has lost nothing of its hallowed worth, in the estimation of millions of the best and noblest in our own times—is, by the strange fanaticism of certain alarmists in this country, I know not how, transformed into a triple row of apocalyptic hours! And He, who, from immemorial centuries, was regarded, venerated, loved, as the Vicar of Christ, the father of the Christian world, the umpire among Christian Princes, is reduced at last, but fortunately not by *infallible* au-

thority, down to the very "Beast" himself, and many a simple soul, tutored by the skilful artifices of modern reformists, shrinks from him as from the Dragon. It is really a subject of sad amusement—*flexible ludi-brium*—to observe with what an expression of sanctimonious horror the eye of many a deluded *Christian* rolls itself in strained evolutions in its socket, at the very mention of the Pontiff's name. What a picture for the pencil of the artist!

It has struck me forcibly—and the reader will, if he observe, acquiesce in the justness of the remark, that the more pious certain professors of religion appear, the more intolerant and prejudiced they are against the Catholics. It seems that the criterion of their sanctity is established on the severity of their prejudices; that they can have no light whatsoever unless it proceed from a deep and hideous gloom which settles on the heart and frowns on the face. They can have no religion whatever, unless they discard and destroy, as far as they can, the foundation of all true religion—charity. Do those men, who, with lugubrious denunciations, warn the people against "Popery," or rather, against a countless number of fellow-beings professing the Catholic religion—do those zealous men, I repeat, ever enforce the great commandment: "Thou shalt love the Lord thy God, with thy whole heart, &c., and thy neighbor as thyself?" And yet, they should remember, that on this commandment, "the law dependeth and the prophets!"

It is deeply to be lamented, that the Lord's day, which should be a Sabbath to the mind as well as to the body; which should lull into silence the noisy controversies of the week, and harmonise the passions and conflicting emotions of the heart, is too often profaned by violent declamations against the Catholics; and pulpits, from which the gospel of peace

should be preached, are made the vehicles of abuse, calumny and warfare. How can this perversion of the command to keep holy the Sabbath day, be reconciled with the affectation of piety and scriptural scrupulosity, which marks the exterior of too many who are guilty of it? Is not the end of all preaching, as well as of every other duty of Christianity, to give "glory to God on high, and peace to men of good will?" And can this end be obtained if, instead of raising the hearts of their auditors to the contemplation of heavenly things, they fill them with acrimony, and excite them to hatred against their fellow Christians.

Were the Catholic clergy to retaliate on their adversaries; were they to change the day of rest into a day of polemical recrimination, and their pulpits into rostra of virulent abuse, what would become of the Christian cause? But no, this is not the case; these are not the weapons with which our fight is fought; our religion bids us pray, particularly on the Sabbath, for those who hate and persecute us. The angel of the sanctuary kneels with an afflicted heart, it is true, but with unbounded charity at the foot of the altar, and there recommends to God our calumniators, and our enemies. The minister of religion will expound her tenets, vindicate her doctrines, defend her usages, and plead her cause with zeal and force; he will give vent, at times, to his own deep convictions; "in season and out of season" he will preach the gospel, but then he does it according to the spirit, and in compliance with the injunction of the apostle of the nations; and in all, he will be governed and directed by the precepts of charity.

#### CAUSES OF THE EXCITEMENT NOW EXISTING AGAINST THE CA- THOLIC RELIGION.

It is no very difficult task to trace



to their proper causes the excited animosities which now prevail against the Catholic religion. Ignorance is the mother of prejudice; and prejudice begets hatred. The ignorance of our real doctrines; the supine ignorance of every thing relating to our discipline, is the source from which all the prejudices against them flow, and to which all opposition and rancor can be traced. This ignorance is not confined to the populace; it exists among the highest circles; and, strange as it may seem, and bold as the assertion appears, it infects many of the ministers themselves; and, it will always be found, that they who are most ignorant, are most violent.

The best criterion by which to judge of the notions which are sent into the world as our doctrines, are the religious journals, tracts, and other productions of the day; and I do not hesitate to affirm, that whenever they touch our tenets, they misrepresent them; whenever they treat of our discipline, they misapprehend it. For instance, it is repeated over and over again, though we have denied the position until we have grown weary of contradicting it, that it is an article of our faith that the Pope is infallible; and under the term *infallible*, it is frequently insinuated that *impeccability* is contained. So that the people on hearing or reading the false assertion, and confounding the meaning of the terms, lay hold of the idea that Catholics believe that the Pope can neither err nor sin.—Whereas the genuine belief of our church is this: that the Pope, as an individual, may err, and has erred, may sin, and has sinned. And whatever some divines may have taught, regarding his infallibility in matters of faith, no one has ever dreamed that he was exempt from the liability to sin.

Again, from the misrepresentations of their teachers, the people—from the child at Sunday-school, up to the

grave student of theology—think that we can commit sin, and purchase absolution; that we indulge the fatal delusion, that man, of his own power, can forgive sin, and that a good fee will ensure a plenary remission in the tribunal of confession! Now the truth is, that we are required to believe, under the penalty of excommunication, that God alone possesses the inherent power, and through his mercy, and the merits of the Redeemer, with our co-operation, does he exercise the power, of forgiving sins.—The external form of confessing, without the necessary dispositions of the soul, would be vain. The attempt to purchase forgiveness with money, would be simony.

I might adduce almost every other article of our religion, and show that one is not better understood, nor less misconstrued, than another. How few among the people understand the true character of veneration which we pay to sacred images—to the crucifix—to relics? How few know any thing concerning Indulgences, Praying to the Saints, Purgatory, and the Eucharist. Suffice it to say, we do not adore images—Indulgences do not remit sin—we do not pray to the Saints as we pray to God—money cannot liberate souls from Purgatory; we do not receive the body and blood of Christ, according to the gross and Capharnaite acceptation of the terms, in the holy Eucharist.

And yet, we are represented as Idolators, paying to material objects that supreme homage which is due to the Omnipotent alone! And when we insist that this is not only no doctrine of our church, but that it is condemned by her as absurd and irreligious, our orthodoxy is questioned, rather than sacrifice ancient notions and prejudices. I cannot conceive what possible ground of excuse there can be for those “teachers in Israel,” who, ignorant themselves of the very first elements of Catholicism, laborto

keep their people involved in the same gloom of ignorance. Why do they not examine both sides of the question? Why take the exclusive testimony of our opponents, and regard not the true statements and germane expositions of doctrine given by the church herself, and urged by her faithful ministers?

But what should be said of those men, who, after having found the system of Catholicism too pure for their passions, and too sublime for their perverse reason, abandoned her communion; and, not content with violating their obligations, and trampling upon their convictions, and smothering the cries of their consciences, take up arms against the church; vituperate their former brethren; calumniate their former benefactors; and become possessed with the most rancorous and implacable spirit of hostility and hate? Dryden has described better than I can, the man, who,

"Inspired by want, was made a factious tool;

They got a villain, and we lost a fool.  
Still violent, whatever cause he took,  
But most against the party he forsook:  
For renegades, who ne'er turn by halves,  
Are bound in conscience to be double knaves."

It is a notorious fact—and it should make its impression on reflecting minds—that at the head of our bitterest opponents stand arrayed a number of apostate laics, eloped nuns, and fallen priests. Let the American people remark, and remember this; and then let their judgment decide, and their candor pronounce, whether the testimony of such characters should be taken at all—as they are interested witnesses—I will not say whether their authority should be preferred to that of the learned, the virtuous, and the great, of our communion.

#### CATHOLICISM IDENTIFIED WITH FOREIGNERS.

One of the most popular objections against our creed is, that the majority of those who belong to it in this republic are foreigners. It is a *ruse de guerre* among the leaders of the opposition, to represent us as constituting a character altogether distinct from the American people, and forming an *imperium in imperio*, a nation in a nation. They say that we are subject to a foreign lord; that we are dependant on his nod; whether he command good or evil, treason or rebellion, we are bound to obey; and that there is a strong and systematic organization—a worse than Catalinarian confederation and conspiracy, ready at a moment's warning to rise *en masse* against the government of the United States. This subject shall be more particularly investigated in a future article. In this, my object is merely to examine whether it is fair and just to overwhelm, in one sweeping anathema, the whole body of Catholics as foreign and anti-American.

It is somewhat curious to find, that the persons who make most noise about the foreign character of our church, are foreigners themselves!—America cannot boast of having given birth to either of the *coriphæi* of the Protestant Association; perhaps among the highlands of Scotland their native cabins might be discovered: and yet where is the public ear more frequently stunned with the broad denunciations against foreign Catholics than where they hold their assemblies? By whom was the peace of our community more troubled—by whom have greater division and desolation been introduced into the bosom of American families—by whom has more mischief been effected—more heart-burning been excited—than by those foreign enthusiasts? Being an American myself, and de-

votedly attached to the institutions of my native country, I can, with difficulty, repress my indignation, when I, together with all my Catholic brethren, am accused of devising and desiring the destruction of the very temple of Liberty and Independence.

In Maryland, the majority of Catholics are natives—and many descended from ancient and respectable families, who emigrated to that province, with Lord Baltimore. Hundreds can rehearse the patriotism and bravery of their forefathers, in the days of trial and struggle—and tell how they shed their blood for the liberties which are now abused by fanatical religionists.

In that State, therefore, at least, the identification of Catholics with foreigners does not exist; much of its native wealth, respectability, and influence, is Catholic; and so general is the affinity binding together Protestant and Catholic by intermarriages, that it is next to impossible to insult the latter without involving the former. Indeed, such intermarriages occur in every part of the Union, and the religious alarmists of the day should be cautious how they impeach our young men and young women, if not for *their* sakes, at least for those Protestants with whom, peradventure, they may be related by wedlock.—Perhaps the day is not distant, when some new prophet may appear, and form a holy society of males and females, who will bind themselves by vows, more strict than those taken by the children of Temperance, never to marry a Catholic! And who knows but that a second-promise may be added—not to sit down in the kingdom of heaven with nuns, priests, or papists!

New-York presents an aspect, with regard to Catholicity, peculiar to itself. This immense metropolis is becoming the rendezvous of emigrants from all the nations of the earth; and as the Catholic religion is professed

by most of the nations, the greater part of those emigrants must, of course, be nominally Catholic. How many exemplify, in their own lives, the holy principles of their religion, it is not my province to examine.—Like all other people, there will be found among them good and bad; well-informed, and ignorant.

The mass of the church-going Catholics in this city are natives of Ireland. The most bitter enemies of Catholicism in this country will not, I hope, presume to deny that a great many of these adopted citizens are as enlightened and cultivated, as those of any other nation of the earth; at the same time, it is a fact that the great bulk of them are of the lower classes of life—laborers, domestics, &c. But are there no Presbyterian Irish amongst us? And if justice were to give her verdict, after a rigid comparison between the deportment of both, would not the preference be awarded, as a body, to the Catholic Irish? Are they not, with all their faults, a laborious, faithful, and useful people? Are not the females proverbially correct and virtuous, in the midst of dangers and temptations? Are not the men perseveringly employed in constructing our roads, excavating our tunnels, directing the course of our canals, and improving the whole face of our country?

But, it is urged, they are an ignorant and superstitious race, and blindly subservient to the will of their clergy. Are they more ignorant than the dissenting Irish, or more pliant than they in the hands of *their* ministers? Why, then, if they are so ignorant, do the American people judge of the Catholic religion from them—why condemn, on account of the simplicity of their domestics, a creed which has been defended for ages by the wisdom and erudition of philosophers and doctors? How can it be supposed, that persons, in their dependant condition, obliged to work,



from their infancy, for a livelihood, and too often thrown into circumstances which precluded any possibility of instructing themselves, and grounding their faith upon study and investigation; how, I ask, could such persons, thus situated, be otherwise than ignorant? But, at the same time, is it not astonishing that they adhere so tenaciously to their church, and conduct themselves, in their general character, so conformably to the religious principles of Christian morality? Viewing this case in its true light, the question naturally occurs, to whom is the fault of their ignorance to be attributed? How often do our enemies exclaim: "It is to be attributed to the priests; they seek to keep them in darkness; it is their interest to do so!" and this calumny is believed by the people. But were I to trace their ignorance, in this country, at least, to its source, perhaps I would find it in the bosom of those very families, who are most zealous in upbraiding them, and censuring their clergy. How many poor, honest servants, would be too thankful, were they permitted by their severe employers to frequent the services of the church—to listen to the explanations of their doctrines—to be instructed in their catechism, and in the precepts and morality of the Scriptures. The clergy are not wanting on their part: every Sunday do they read from the pulpit a portion of the Gospels—and insist, in a plain and intelligible style, on the duties of every state of life. Our Sunday-schools are open—and every facility is afforded to impart instruction, and dispel ignorance. As to their national superstitions, they are innocent imaginations, which have no connection whatever with the substantial principles of the church. Yet even these would be gradually eradicated, were the indulgence of their masters more general, in regard to the permission to attend, as regularly as pos-

sible, the services from the pulpit, and the instructions in the catechism.—Far from desiring to keep them in darkness, the Catholic clergy are more anxious than their opponents can be, to pour in upon their minds and hearts the light that is necessary to guide them in safety through the obscure paths of life: and instead of shrinking from light, they are convinced, that the more brightly it shines, the more heavenly will the Catholic religion appear. She is the offspring of light—her origin is derived from the Sun of Justice—her career is a track of unquenched lustre—and her destination is glory and light eternal.

#### DREAD OF THE POPE.

The very name of the Pope, in the estimation of thousands, includes every thing that is wicked, dangerous, and fearful. The eye of the American Catholic is often greeted with insulting inscriptions on walls and fences, "No Pope"—"No Popery," frowns the passer-by in the face, as if the sovereign Pontiff of the Catholic Church could be at all affected by such ridiculous placards. Let the men whose fanaticism has roused this spirit of intolerance look to the consequences.

What is there so terrific in the Pope? The populace are led to imagine that Catholics owe temporal allegiance to him! That he is their sovereign, and that they must, under all emergencies rally round his throne. Poor dupes of the artifices of their leaders! Why do not the "Lions" of the Protestant Association tell the truth? Why, instead of confounding the temporal and spiritual authority of the Pope, do they not distinctly separate one from the other? Why do they not inculcate the fact, that American Catholics have nothing to do with the Pope as a temporal prince—that they regard him merely as

their Chief Bishop—that, while in the latter capacity, they are united to his chair, in the former they would resist his encroachments, and take up arms against any usurpation of the rights and privileges which we here enjoy. Catholics do not vindicate his temporal sway ; his government, like that of every other prince, must be tested by its justice, moderation, and virtue—as a sovereign, he is as liable to err as any other monarch—but strip him of his earthly dominions, and he is still, we believe, the representative of Christ, in the church.—We do not respect him for his wealth, his temporal power, or the influence which he possesses in Europe—were he reduced to the simple condition of Peter—were he to earn his bread by fishing in the lakes, he would be as sacred, in his spiritual capacity, as he is at present.

If an American Catholic were asked, which government he prefers—that of the Pontifical States, or that of the United States—he would not hesitate a moment in his reply : he would proclaim to the world his predilection for his own happy government, and would be ready to defend the eagles of his country at the peril of his fortune and his life. The Pope is the head of the church—and would be so whether he glitter in purple and precious stones under the golden dome of the Vatican, or dwell in a cabin on the banks of the Mississippi. Pius VII., was no less the Vicar of Christ in the dungeon of Fontainebleau, than in the gorgeous palace of the Quirinal.

The alarm, then, excited among the people by the misrepresentation of the papal authority, is without foundation. It is a hideous spectre conjured up for interested purposes : our opponents know well the prejudices which characterize the Americans against all foreign domination ; the jealousy with which they guard the palladium of national independence ; and no arti-

fice, they are aware, can better succeed, than to persuade them that the Catholics are subject to a foreign potentate ; and that it is the design of the Pope, when the golden period will arrive, to seize on this country, and tyrannize over the wretched and prostrate nation.

“What means the Leopold Association ?” they exclaim. “Is not the object of this grand confederation to enrich the Catholic priesthood of America, and thus gradually, but surely, through their opulence and power, to establish the temporal reign of the Pope ?” That such a question might be asked by children, appears not impossible ; but how experienced men can propound it, is to me a perfect enigma. The Leopold Association has for its object nothing more or less than the Protestant Foreign Missionary Societies of this country.—That object in both is to afford means to propagate the principles of religion. If the former send money to the United States, in support of the Catholic missions, does it follow that their motive is more sinister and insidious than that of the latter, which send missionaries and funds to China, and even to France ? Do the subjects of the Celestial Empire, or the citizens of France, imagine that the intention of the American Missionary Societies is to reduce them under the dominion of General Jackson ? And yet, absurd as this may seem, it is not an iota more so than the dread of the Pope, and the Leopold Association.

In the minds of the uninformed, the terms King and Pope are identified ; they are supposed to signify precisely one and the same thing. I conjure the American people to understand that they are, at least in their reference to us, as distinct as possible.—The Pope as a Bishop, the chief Bishop, the spiritual head of the church, we acknowledge ; the Pope, as a King, we know not, and, as republicans, we view in the light of all other

As a proof of what I assert, take a Catholic born in the Roman dominions, and, of course the subject of the Pope as a temporal prince; let him migrate to this country; let him wish to become an American citizen; in his oath of allegiance to the government of the United States, he will be compelled to abjure all foreign princes, and, by name, the reigning Pontiff of Rome. And yet this same individual will continue united to the Holy See, and will recognise the Pope as the spiritual head of the church. Instances of this kind might be specified: the friend and fellow-sufferer of Sylvio Pellio, might be designated as no ignoble example.

Those men who were once in the communion of the Catholic Church, but who have forsaken it, understand this well. Why do they not explain the distinction to the ignorant and curious? If they did, they would act honestly; and, no matter with what enthusiasm their auditors might reject the Pope's spiritual supremacy, they would have no reason to dread his temporal domination.

#### PERSECUTING CHARACTER OF THE CATHOLIC CHURCH.

The fear of persecution cannot abide with toleration and peace. To the American people, no word presents more horror, no idea is connected with greater awe, than the term, persecution. Nor can they be censured on this account. We are a young nation, not yet fifty years rescued from foreign domination and oppression—a noble and independent people, forming a republic of an unprecedented character; a republic of law, right, reason, and principle; a republic, the very first constituent of which is freedom of opinion in its widest acceptation, and liberty of conscience untrammelled, unmolested, inviolable. Certainly, any thing that savors, in the least degree, of intol-

rance—any thing that conveys the possibility of persecution, must be odious and abominable to such a people. The enemies of the Catholic Church could not strike upon a more successful scheme, than that of representing it essentially intolerant and persecuting. To this end, all the records of past ages, when church and state were intimately united; when the sentence of the law was consecrated by the sanction of ecclesiastical concurrence: all the exaggerated tales of murder, inquisitions, plots, are ransacked, and the imaginations of the people are haunted with the Ghosts of Huss, John Rogers, and other reputed martyrs to freedom of conscience.

But, when the religious demagogues of the day, descant so plaintively and so copiously on the cruelty of the Inquisition and the Church of Rome, they very cautiously keep from public view the scenes of persecution which existed in the days of Henry VIII., Elizabeth, and Cromwell. They say nothing of a More, or a Fisher—nothing of the unfortunate Queen of Scots—nothing of so many hundreds of others, whose blood has crimsoned and stained the annals of Protestant history. They exhibit but one side of the picture: the other is covered with cobwebs, or daubed over by the hand of prejudice.

What means this deafening outcry, in the United States, against the persecuting character of the Catholic Church? What object can the originators of it have in view, except to silence the voice of candor and truth? Those men confound the Inquisition with the church—whereas the Inquisition was, in its origin, merely a civil tribunal: nor was it ever approved by any general council as constituting a part of the church.—Our religion had been spread through the whole world many an age before the Inquisition was dreamed of: it flourishes now without the aid of that



"office," and consequently it is absolutely and entirely distinct from it ; and, therefore, does it follow, that the acts and executions of the Inquisition are not to be confounded with the faith or general discipline of the church.

The idea that the Catholics of America are not only desirous to introduce the Inquisition into this country, but even that it is in active operation, under the surveillance and control of the bishops, is unworthy the good sense of a reflecting man. Were an attempt to be made to erect here that ancient tribunal, I take upon myself to assert, without the fear of incurring any thing like temerity, that every voice would be raised against it—every free-born heart, and every soul that values freedom—would meet it with indignation, and oppose it with inflexibility. Yes, all, bishops, priests, and laics, would be as strenuously hostile to any such encroachment on the liberty of opinion in this country, as our enemies themselves. But it were downright folly to imagine such an attempt possible.

And yet, how much has not been written—how much has not been spoken, repeated, preached from the pulpit itself, about the existence of the Inquisition ! Really it is too puerile for mature men—for men who are not destitute of influence—to talk of cells under cathedrals, dungeons, subterranean prisons, covered with skulls and bones of the victims of the priests—or containing miserable heretics, who have been kidnapped and detruded into those regions, where "everlasting horror reigns !" I blush when I find, among the fanatical propagators of such doleful nonsense, the names of some who, by birth, are constituted for higher purposes than the calumniating of their brethren. There are beings, with minds so obtuse, and hearts so perverse, that they could not be employed in a manner more in conformity with the end for which nature des-

igned them, than by out-decrying the Catholics, and anathematizing the Pope ; like *Therspis* of old, moving from place to place, collecting a crowd of idle, or credulous, or ill-disposed persons, and vociferating in tones of canting insult, "beware of the persecuting Church of Rome !" But there are others who are vilifiers only by perverting their better judgment, and sacrificing their better feelings.

It is not generally known to the American people, that Maryland was once an entirely Catholic province. In the hands of Catholics was all the power, and with them it rested to make laws. Did they institute the Inquisition ? Did they enact penalties, and confiscations, and death against heretics ? Did they triumph in their solitary ascendancy, and grasp the lightnings of heaven to rive the children of earth ? Let history speak : to its impartial annals I appeal—and they bear witness that not a sentiment of intolerance was ever expressed by that once persecuted portion of the American Colonies.—They forgot that they had been exiled from their native homes by the demon of persecution ; and, determined to return good for evil, they opened an asylum to all strangers, and proclaimed universal toleration to all creeds and denominations.

What will our opponents reply to this ? What can they say, when this truth is emblazoned before their eyes in the pages of our early history—that the Catholics of Maryland were the most liberal and tolerant of all the colonies—that, on the banks of the St. Mary's River, they unfurled to the breeze the broad banners of liberty, and waved them, in the spirit of union and peace, over the heads of all their brethren, no matter how they might have differed in faith. A noble example for our enemies !\*

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\* This contrasts very well with the "Blue Laws" of Connecticut.

I would calmly submit to the American people, whether those noisy vindicators of equal rights, in point of religion, do not violate the principles which they boast of? whether, while they array themselves against the Inquisition of Spain, they do not themselves exercise, or seek to exercise, the rigid office of Grand Inquisitors in America? I would ask, whether they do not, as far as they can effect it, excite the spirit of persecution against us; not, indeed, by drawing the sword or kindling the faggot, but by prejudice, calumny, misstatement, arouse public opinion against our creed, and public suspicion against our honor? Were it in the power of those men to remodel the great work of Washington, they would soon remove all Catholics from the influence of liberty and toleration: they would do exactly the contrary to that which has recently been done by the Convention of North Carolina.

It is useless for the leaders of the opposition to continue their unholy warfare against the Catholic Church. Fanaticism is a weak and brittle weapon when wielded against the ægis of truth. If we must differ in matters of religion, argument, candor, charity, and Christian-like forbearance, should be the only arms with which we should assert our convictions. The horrors attributed to our religion—the barbarous immorality, depicted by female hands, of our priesthood—the revenge, black as night, of certain “fallen angels,” may create a momentary excitement among the timid and the ignorant; but it will pass away; the good sense of the American people will exert its sway at last, and our church will spread its conquests, and continue to flourish abroad, after the present generation shall have mouldered in the dust.

#### CATHOLICISM INCOMPATIBLE WITH FREE INSTITUTIONS.

This subject is closely connected

with that of the last article. The proposition which forms the caption of the present, has been gravely put forth and defended by an American author. *Tu quoque mi BRUTE.* The import of this proposition is, that if the Catholic Church continues to be tolerated in this republic, there will soon be an end to our liberties. That is, the children of Catholic patriots, Catholic sages, Catholic heroes, who devoted their talents, their wisdom, and their lives to the cause of independence, are unworthy to breathe free air—are fit only for bondage! How long was the descendant of Talbot, who signed the Magna Charta of England, excluded, because he professed the religion of his glorious ancestor, from his birth-rights and honors. But there has been a re-action in Great Britain. Norfolk has resumed his rank, with all its privileges, as first peer of the realm, and the other Catholic lords are once more admitted into the councils of their country. The spirit of the age is for them; the sullen gloom of the past has been dispersed, and illustrious and distinguished personages are daily swelling the ranks of Catholicism.—The fanaticism that now pervades our country, will, beyond all doubt, produce the very result which it is laboring to prevent. There will be—there must be—a powerful re-action in favor of the Catholics.

When it is said Catholicism is incompatible with free institutions, it is implied, that Catholics are hostile—and must necessarily be hostile—to liberty. The American people should reflect seriously upon this imputation against the whole Catholic community—an imputation comprising perjury, treason, and dishonesty; an imputation involving all Catholics, from Charles Carroll of Carrollton, to the Supreme Judge of the United States. Are the people prepared to admit this; will they tamely suffer it to be forced upon them, in public disputations, by

foreign demagogues, who, were the truth known, are actuated perhaps by mere jealousy against our glorious and happy country. How an American minister of the gospel can join his voice with the uproarious clamor of those aliens, against his American brethren, or against good citizens of the United States, is, and always will be, incomprehensible to my mind.

If the Catholics are hostile to free institutions, how did it happen that they did not rise in rebellion at the time of the Revolution? They had Catholic neighbors—Canada was not far off—and a favorable opportunity presented itself to prove that they were opposed to liberty. Instead of evincing any disposition of that kind, they were true and faithful to the cause of independence. Among the signers of that immortal instrument which vindicated us into a great and magnanimous nation, the name of Charles Carroll is conspicuous—a devoted Catholic, immensely wealthy, having every thing to lose, and little, in a personal point of view, to gain, he generously risked his fortune and his life for that liberty, against which our opponents pretend we are now conspiring.

It should likewise be known by the people, that the first Congress deputed Benjamin Franklin, Samuel Chase, Charles Carroll, and the Rev. John Carroll, a Catholic priest, to Canada, in order to persuade the Canadians to remain at least neutral. That venerable clergyman was afterwards created first Archbishop of Baltimore.—How does the conduct of these two celebrated Catholic personages authorize the silly apprehensions with which the minds of the simple are now filled—that the Catholics are opposed to civil liberty?

Our best and truest allies in the time of need, were a Catholic nation. The immortal volunteers who reaped on the field of battle laurels which will never fade, were many of them

Catholics. General Lafayette himself was of a Catholic family; his wife a rigid member of the church; his daughter trained up in the principles of Catholicism. Kosciusko came from a Catholic land, and was a professor of the Catholic faith. In reply to a letter addressed to him by the Catholics, General Washington acknowledges that he owed much to them. We read of a few traitors during the period of the Revolution, but not one of them, we are proud to say, was a Catholic!

The most effectual refutation of our calumniators on this point is, that, whenever it was necessary, the Catholics were foremost in the cause of their country: never did the alarm ring, but they were up and ready; and were the Pope himself to appear in the van of a hostile power, there is not a Catholic who values the privileges of republicanism, but would stand in arms against him. The deep, dark cloud of war has but lately disappeared from our political firmament. Had not England interposed, and justice been done to the American people, the artillery would have already pealed on the ocean: and though France is reputed among the Catholic nations, it would have been proved, ere long, that Catholics would have been found brave and patriotic to the end, in the midst of the smoke and the desolation. The blood of many a calumniated Catholic would have cried to heaven for the truth of the cause I am vindicating, and confounded the enemies of toleration and domestic peace.

Look to the volunteers of Charleston: a band of gallant Irishmen, Catholics and foreigners, but lovers of their adopted home, and devoted to its service, have marched to the frontiers of Florida, to brave the tomahawks of the savages: could there be presented to the consideration of the people, a more practical and satisfactory proof, that so far from being dis-



posed to conspire against the United States, Catholics are among the first and truest to rally round the eagles of liberty. Yes, the Catholic, foreign and native blood, that may be shed where the Indian war-whoop maddens the fierce children of the forest, will seal, indelibly seal, the fidelity which they owe this government. Posterity will do justice to their virtue and valor. The palladium of independence which shall descend to future ages, will be marked with their patriotism: and the genius of history will love to record, that, in the hour of necessity, no Catholic was ever recreant to the cause of American liberty.

#### DOCTRINES OF CATHOLICS.

Another expedient—and a successful one it is—to which our opponents have recourse is, to misrepresent our doctrines. To this I very briefly alluded in a foregoing article: in this, my object is to explain the real dogma of Catholics with regard to exclusive salvation, and to show that almost every tenet of our church can be proved by the testimony of Protestant writers.

It is stated by the enemies of peace and religious concord, that Catholics should not be tolerated because they are bound to believe that no one who dies out of the communion of their church can be saved, and therefore, that all the great and illustrious personages who have been so unfortunate, are, beyond all doubt, in misery.

In order to satisfy every reader, on this important topic, and, at the same time, to keep myself out of sight, in the exposition of it, I will do nothing more than adduce the authority of our standard works. In the amicable discussion with the Church of England, by the Bishop of Aire (Vol. I. pp. 55, 56), there is the following note: "Errors do not constitute heresy; but only that perversity which induces

men to remain obstinately attached to them." Hence the expression of St. Augustine: "I may err, but I will never be a heretic." (Epist. 172.) Catholics do not hesitate to join this great light of the church in making a complete distinction between those who establish a heresy, and those who, afterwards being born in its bosom, have involuntarily imbibed error, with their mother's milk. They regard the former as rebels to the divine authority of the church; the latter as being without any prejudiced bitterness against her, and for the most part without obstinacy against the decrees, of which they even know nothing. She believes that these latter, although they belong not to the body, yet belong to the soul of the church. They think with the same Dr., that the church produces for itself children, "both from her own womb and from that of her servants," that is to say, foreign communions, (de Bapt. contr. Donat. lib. i. cap. x. :) and that, consequently, heaven prepares elect from out of heretical societies, by the particular graces it is pleased to bestow. They cheerfully maintain with the same father, "that a person imbued with the opinion of Photinus, and believing it to be the Catholic faith, ought not to be called a heretic; unless after being instructed, he choose rather to resist the Catholic faith than to renounce the opinion he has adopted." (Ibid.) In fine, they admit with St. Augustine, that we must rank among heretics, those who carefully seek after truth, and who are in a disposition to embrace it as soon as discovered. (Ep. 172.) According to these principles, the learned Dr. Challoner teaches, that "if error comes from invincible ignorance, it excuses from the sin of heresy, provided that, with sincerity, and without regard to worldly interest, a person be ready to embrace the truth immediately when it shall present itself to him." \* \* \* \*

Catholics maintain, with the skilful theologians of the University of Paris, "that the children of the uninstructed partake neither of heresy nor schism: that they are excused by their invincible ignorance of the state of things; \* \* \* \* that they may with the grace of God, lead a pure and innocent life: that God does not impute to them the errors to which they are attached by an invincible ignorance; that they may thus belong to the soul of the church with faith, hope, and charity." (On Unity, Vol. I, Ch. 3.)

In fine, leaving to themselves certain morose and ill-informed minds, Catholics love to repeat with regard to the greater number of persons who live in schism and heresy, what Salvian formerly said of the Goths and Vandals, brought over to Christianity by the Arians: they are heretics, but without knowing it—they err, but with perfect sincerity. Religion teaches Catholics to judge of the doctrines, and forbids them to judge the persons of men. Of course, therefore, they maintain the principles, and never allow themselves to condemn those who are out of their church; they leave them to the judgment of God. He alone knows the bottom of the heart and the graces that he gives; he alone can read the actual disposition of souls that he calls to his tribunal.

This doctrine is conformable with the spirit of Christianity, and shows, to great advantage, the extent of Christianity, while it forbids us to mark its precise boundaries. It also fully exculpates Catholics from the imputation of enmity and spirit of intolerance, which people are fond of lodging against them.

Thus far, the language of the venerable Bishop of Aire. I earnestly recommend it to the consideration of the American people; and they will be astonished to see how different is its spirit from that which our enemies attribute to the genius of Catholicity.

Several other authorities, of no less weight, might be adduced on this subject; but these, or I am much mistaken, will satisfy every candid inquirer.

#### PROTESTANT TESTIMONY IN FAVOR OF CATHOLICS.

I said that almost all the doctrines of the Catholic Church can be defended by Protestant authority. How little aware of this fact are the American people! And how cautiously do our enemies keep it from their view. I will place before the reader the principal doctrines—those, too, most repudiated at the present day—and the testimony of the greatest Protestant divines, with whom, in point of learning, criticism, candor, and charity, it may not be unconstructive to compare the violent and reckless traducers of our holy religion.

#### GENERAL CHARACTER OF THE CATHOLIC CHURCH.

"I declare," writes the learned Thorndyke, in *Epilog.* page 146, "and am bound candidly to declare, I know not of any article necessary to salvation, that is prohibited by the Church of Rome; nor of any incompatible with salvation, that is propounded by her."

To what end, therefore, and for what object, all the declamation and abuse sent forth, by some modern theologues to the world, against the Church of Rome? With Thorndyke, Morton, Montague, Barrow, Hooker, Laud, Stillingfleet, and several others, of the highest standing in the Church of England, agree.

#### TRADITION.

Beveredge, the celebrated Bishop of St. Asaphs, in his Latin preface to the collection of Canons of the primitive church, delivers his sentiments, on this disputed subject, in the follow-

ing terms ; "In objects of doctrine and discipline, if we would neither err nor transgress, let us beware, above all things, of adhering obstinately to our conceptions and conjectures, or to those of others. Let us rather examine what has been the opinion of the universal church, or at least the major part of Christians ; and let us attach ourselves to the opinion that has been unanimously adopted by the Christians of all ages. For, as in the entire consent of all consists 'the voice of nature, says Cicero, so, in disputed points, the consent of all Christians should be held as the voice of the gospel. There are many articles which are not read, in express terms, in the Scripture, and which are nevertheless deduced from it by the universal assent of Christians : for example, that we must adore three distinct persons, \* \* \* \* these points, and similar others, are not traced out at full length in either of the two testaments \* \* \* and again, that the infant should be washed in the holy water of baptism \* \* \* \* and the Sunday religiously observed \* \* \* \* for these fifteen hundred years they have been followed in the public practice of the church ; they are, as it were, notions common to all, planted from the beginning in the hearts of Christians, \* \* \* \* derived from the tradition of the Apostles, who, together with the faith, propagated in the world these ecclesiastical rites, and, if I may term them so, these general interpretations of the gospel," &c.

To this illustrious authority, I would add the names of Parker, Bramhall, Bull, Collier, Dodwell, &c.

#### TRANSUBSTANTIATION.

Samuel Parker, in his "Reasons for Abrogating the Test," page 13, (London, 1688,) writes thus : "In the first place, then, it is evident to all men, that are but ordinarily con-

versant in ecclesiastical learning, that the ancient fathers, from age to age, asserted the *real* and *substantial* presence in very expressive terms. The Greeks styled it *Metabole*, *Mettarrut-misis*, *Metaskeuasmos*, *matapoiesis*, *metastoeicheiosis* ; and the Latins, agreeable with the Greeks, *conversion*, *transmutation*, *transformation*, *transfiguration*, *transelementation*, and, at length, *transubstantiation*. By all they expressed nothing more nor less than the real and substantial presence in the Eucharist."

#### CONFESSION.

Bishop Montague, in his "Appeal," chap. 32, expresses himself in the following language : "*Private* confession to a priest, is of very ancient practice in the church, of excellent use and benefit, being discreetly handled. We refuse it to none, if men require it ; if need be to have it, we urge and persuade it *in extremis* ; we REQUIRE it in case of perplexity, for quieting of men disturbed, and their consciences."

#### PURGATORY.

The Duchess of York writes, in her "Declaration," that, during the time she was investigating the subject of religious truth, the most learned and respectable bishops of the established church admitted that prayer for the dead, and consequently purgatory, was a wholesome tenet of the ancient church. In her own words : "I spoke severally to two of the best bishops we have in England, Sheldon, Archbishop of Canterbury, and Blandford, Bishop of Worcester, who both told me there were many things in the Roman Church which it were very much to be wished we had kept : as Confession, which was, no doubt, commanded by God ; and *praying for the dead* was one of the ancient things in Christianity ; that, for their parts, they did it daily," &c.



## PRAYING TO THE SAINTS.

"Indeed, I grant," writes the learned Dr. Montague, in his treatise on the Invocation of Saints, "Christ is not wronged in this mediation. It is no impiety to say as they of the Roman Church do: Holy Mary pray for me; Holy Peter, pray for me. \* \* \* \* I see no absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to sacred Scripture, much less impiety for any man to say, Holy Angel, guardian, pray for me."

How can the theology of this light of the Episcopal Church be reconciled with the article in the Confession of Faith, which places the Invocation of Saints in the number of "fond things vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the word of God?"

## RESPECT PAID TO SACRED IMAGES, &amp;c.

The same distinguished writer asserts, that the pictures of Christ, the Blessed Virgin, and Saints, may be made, had in houses, set up in churches. The Protestants do it, and use them for helps of piety, remembrance, and more effectual representation, of the prototype." (Gag-ger, p. 318—and Appeal, chap. 21.)

Archbishop Laud, in his speech delivered in the Star Chamber, on the 14th of June, 1637, coincides in sentiment with Bishop Montague.

## SUPREMACY OF THE POPE.

"We all confess," Melancthon writes in his articles presented to Francis I., "that the ecclesiastical polity is a holy and useful thing: and also, that the Roman Pontiff should preside over all other bishops."

This doctrine of the meek Melancthon is somewhat in discordance with that of our modern fanatics, who assert the Pope to be Antichrist.

We find, therefore, that the constituent dogmas of the Catholic Church are acknowledged to be proper and not anti-scriptural, by some of the greatest Protestant writers. Those very dogmas which are made the topics of so much animadversion, the themes of so much contempt, claimed the respect of men, whose names are blessed in the records of the Reformation. Are the American people acquainted with this fact? Was it ever mentioned to the crowds who pressed to the assemblies of that Association which has effected so much mischief against the cause of charity and truth? I believe it would not be rash to reply, that the leaders of the opposition themselves were ignorant of this; or, if they were not, is there any thing to palliate the insincerity of their motives in keeping it so sedulously from the public view. Americans, to whom candor and fairness are infinitely dearer than even their tenderest impressions, founded on misapprehension and prejudice, will pronounce their verdict upon the conduct of our temporizing opponents. Honor and ingenuousness are the noble characteristics of my countrymen.

## CONCLUSION.

Perhaps, when the American reader will have looked through the foregoing articles, he may alter his mind regarding the Catholic Question.—With what foundation the outcry of hostility has been continued against us, he will be able to judge for himself. Certainly, if there be no other exciting cause for it, than the identification of Catholicism with foreigners; or the dread of the Pope; or the alleged persecuting character of the church; or its incompatibility with free institutions; these, it will be discovered, are imaginary terrors—they exist not in the communion of Catholic citizens, but in the heated brains of turbulent and designing demagogues.

The faithful member of the Catholic Church, like any other genuine Christian, must be guided by the norma of the Scriptures: they must be the principle and spirit of his action: their precepts he must obey—their moral diligently comply with. There can be no equivocation—no duplicity—no dishonesty—no treason—no rebellion—no disorganization with him. He must be subject to the powers that be; must view God in the rulers, and his will in just laws. Consequently, no republican will be more sincerely devoted to the republic—no freeman will be more ardently inspired with the love of free institutions, as they exist and flourish in this country than himself.

What matters it, then, what may be the theory of his theological dog-

mas? These are between him and his God. Let no man judge him.—Let no man persecute him. The rights of conscience are too sacred to be violated by prejudices and resentments. The American Catholic requires for himself what he loves to accede to his neighbor. He does not propitiate the boon of toleration; he demands the right of worshipping at whatever altar, and in whatever manner, he may deem most acceptable to the God of all. He will never consent to behold that altar overthrown, or his religion destroyed, by fanaticism. All he desires is, to see peace, good will, and charity, extending their benign influence among all denominations, and in every part of our great and glorious republic.

FOR THE CATHOLIC EXPOSITOR.

## LETTER FROM DR. PISE.

We feel convinced, that the following extract, from the letter of the Rev. Dr. Pise, to Very Rev. Dr. Power, will be read with delight by our readers.

The beautiful mind of the writer could not be more vividly portrayed, by any other, than his own charming pen.

“Cork, August 27, 1842.

“MY DEAR FRIEND,

“Our passage over was safe and short. Having been placed on board a fishing smack, on the thirteenth day, I found myself in Cove, where I passed the night.—Not knowing where to find M., I addressed him a note, and, on the fol-

lowing morning, came up the beautiful Lee to Cork. The scenery is beyond even my imagination. The high hills covered with the deepest verdure, and glowing with golden crops, and adorned with magnificent mansions, present a spectacle which surpasses all description. Ireland is a lovely, a glorious land!

“Having rested a day here, I returned to Cove, where I met M. and his wife, and where I had, moreover, the pleasure of seeing your excellent and venerable mother. By all I was received with a hearty welcome. I had an introduction through M., to Dr. Crotty, to whom I presented your letter, and with whom I am to dine to-morrow. . . . .

“Dr. Murphy received me with

every mark of attention and kindness, and with him I had the honor of dining on last Thursday. He is a gentleman of the olden times, and a man of books. His private library contains a hundred thousand volumes.

By the clergy I was likewise received with hearty tokens of hospitality, and when the object of my mission was made known to them, they met me with deep sympathy and buoyed me up with hopes of success.

"Father Mathew, to whom I delivered your letter—a most gentlemanly and holy priest—promises me all his mighty influence. Mr. O'K. declared that he valued your letter as a treasure, and that he will leave nothing undone to accomplish our plans.

And last, though not least, interested for me, Mrs. G., who is all alive to the work. So that I think I may again assure you that there is a bright hope before me.

"As regards myself, as long as I live will my heart beat with rapture and delight, at the recollection of the hospitality and friendship which I here experience. Indeed, favorably impressed, as I had always been towards Ireland, I never thought what is fancy in her poetry, would be so realized in life. The people, whole-souled and generous—the clergy, learned and talented—the climate exquisitely delicious at this season. Every thing, in a word, perfectly to my taste and disposition."

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## ST. CECILIA.

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Cecilia ! Patroness of Song !  
 Darling of celestial throng !  
 Whose harp is wont so sweet to play,  
 Whose organ nobly swells the lay.  
 Of music who shall tell the charms ?  
 How music softens, soothes, alarms !  
 How chills with horror, cheers with hope,  
 Unerring meets her destined scope ;  
 Lifts the enraptur'd soul on high,  
 To heavenly foretastes of the sky.  
 Waft me, oh ! Cherub, to thy choir,  
 Where thou shalt sing, and I admire.



FOR THE CATHOLIC EXPOSITOR.

AGLI ANGIOLI CANTANTI NELLA NASCITA DI GESU.

---

Si faccia in voi silenzio,  
Celestiali Spiriti :  
Deh ! non udite i gemiti  
Del picciolo Signor ?

Non bene lieti cantici  
Con gemiti concordano,  
Mal lieti voci suonano  
Con voci di dolor.

Eppur ! son io ch' ingannomi,  
Ciascuna voce accordasi :  
Da questa l' Uomo plorasi,  
Al Dio da quella onor !

---

IMITATION OF THE SAME.

Spirits of Heaven ! let silence close  
Your lips for ever hymning,  
For see ye not the infant's woes,  
His tears so sadly streaming ?

Give back the notes you've hymn'd so long,  
And strains less joyous borrow,  
For ill accords your festal song  
With sighs of early sorrow.

But, hold ! those varied sounds compare,  
The voice of Earth and Heaven :  
Those sobs, "Behold the MAN" declare,  
Those angel-accents, high in air,  
"To God be glory given !"

HYMNS OF THE ROMAN BREVIARY,  
(*Translated expressly for the Catholic Expositor.*)

---

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

---

HYMN TO THE BLESSED VIRGIN.\*

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Quem terra, pontus, æthera, etc.

I.

Him, whom the earth, the deep, the poles,  
Respect, proclaim, adore,  
Whose power this great machine commands,  
The womb of Mary bore.

II.

Him, whom the sun and moon obey,  
And o'er all seasons reigns,  
A maid, with heavenly graces filled,  
Within her womb contains.

III.

Mother, in whom the Lord supreme,  
By an especial grace,  
In whose right hand the globe is grasped,  
Did make his dwelling-place.

IV.

The glorious tidings came from heaven,  
And, of the Spirit, then,  
Didst thou conceive and bear a Son  
The longed for of all men.

V.

To Jesus, of a Virgin born,  
And to the Father be  
And to the Spirit, glory now,  
And through eternity.

\* At Matins.

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